# INTRODUCTION.

The Examiners commonly report the essay work to be "notably" weak and the present work is an humble attempt to meet the want effectually and furnish copious illustrations of Descriptive, Narrative and Reflective Essays. In making a selection of the subjects, the author has given a preference to the subjects given in the previous Matriculation and School Leaving Certificate Examinations of the Allahabad University beginning from 1908 up to 1919. The special features of the book are that it

(1) gives students a clear idea of the quality of the essay that is likely to be approved by examiners.

(2) makes students familiar with a number of expressions so essential to enhance the beauty of the essays written by them.

(3) enables students by means of suitable outlines added to the essays, to draw up similar outlines before writing their essays whether in the class room or the examination hall.

The author has learnt from his long association with the work of teaching that many students are quite perplexed how to begin and finish their essays but this difficulty will be overcome, if the rules relating to Essay Writing given in the book entitled "The Modern Essayist and Letter Writer" by the same author are carefully studied. The book also provides numerous model essays as well as a collection of specimens of letters and forms of applications and other useful things.

HARI SHANKAR SRIVASTAVA.

*9th October, 1919.*

## 1908.

# Holidays and how to use them.

[MATRICULATION EXAMINATION, 1908.]

*Outline.*

1. The object of holidays.

2. The holiday amusements in particular seasons of the year.

3. Reading should play an important part during a long vacation.

4. A holiday misspent is an irreparable loss to students.

5. What books serve as good holiday reading.

The holidays with which we students are concerned, are meant for no serious work and we welcome them as giving us an opportunity to be free from our usual labour of the class and devote our time to all sorts of school games, exercises and other amusements.

Our amusements during holidays vary from season to season. In winter months we play different kinds of English games and take part in athletics and sports. It is at this time that the players of famous school teams or local clubs flock to some neighbouring fields or playgrounds known to them to play their matches and their shouts and screams at times break the monotony of those places. Some boys, however, are fond of excursions and they take to rambling with their jolly friends or spend their holidays in visiting some interesting places of antiquity or some grand buildings, museums, forts and the like. In rainy months our principal holiday amusements consist in fishing in some neighbouring ponds, visiting natural scenes or

taking part in picnics and other entertainments In summer we have not full enjoyment of our holidays and it is only the summer vacation that is worth enjoying. As soon as schools are closed, students leave their stations by the first trains they can catch, in order to spend their happiest times in the companies of their relatives, playmates and friends at home. When several students travel together, as is very often the case, they try to make their journey pleasant by talking on the matches played by them and other interesting matters of their schools. During their stay at home different amusements take their turns and the pleasure of students knows no bounds. They visit and revisit the places with which they are familiar and pass the vacation in moral and intellectual culture. They are in enjoyment of excellent health because they take regular exercises.

It is often a question whether any part of our holidays should be devoted to reading or not. To answer this question, we must know that holidays give us no privilege to be idle. Moreover, reading is no inferior kind of amusement. It is both amusing and instructive and has, for this reason, a prior claim on our attention. In every civilized country there are public libraries and reading rooms where newspapers, magazines, books on travels or adventures, lives of heroes and patriots and other similar works are collected for instruction as well as amusement. To attend a debating society or a public lecture leads to the same end. If we realize our responsibilities as well as the work before us, we can not ignore reading during holidays.

A holiday misspent is sometimes an irreparable loss to students. A simple fact will prove this. Every school boy knows that essay or letter writing is an art which can be perfected when sufficient time is bestowed on it for a long time and that the quality of the essay or letter solely depends upon the writer's information and ability. It therefore cannot be denied

that the reading of a collection of books on a variety of useful subjects written by standard authors, is the first step to learn to write an essay. A study of the histories of the different countries of the world tends to increase our knowledge and supply us with materials for writing an essay likely to be approved by examiners. The knowledge of several interesting and useful books also serves one great purpose of enabling us to acquire a taste in reading, writing and speaking. By this means we are able to rise to positions of honour and name in our lives. The lives of historians, novelists, poets and orators, whether of old or modern times, show us the effect of vast reading and culture. Reading is useful in other ways also. It helps us to select from the different styles one that we like best to adopt. Accuracy, brevity and conciseness are also the important results of vast reading.

Students must be careful to make judicious selections of books for reading during holidays, for it goes without saying that the reading of a perverse selection of books does more harm than good. In making their selections they must not lose sight of the fact that the books in order to serve as good holiday reading, must be both attractive and helpful. The following are some of the books of the kind referred to :—(1) Scott's Ivanhoe, (2) Southey's Life of Nelson, (3) Addison's Novels, (4) William Couper's Letters, (5) Robinson Crusoe, (6) Life of Shakespeare, (7) Mary, Queen of Scots, (8) History of England, (9) A book of the Golden Deeds, (10) Creighton's Heroes of European History.

## 1910.

## A well-spent Leisure.

[S. L. C. Examination, 1910.]

*Outline.*

1. When and how the leisure began.

2. The kind of amusement in which occupied during leisure.

3. Its effect on the mind and conclusion.

It was the 7th August 1916. At about two o'clock a report was circulated that the river Jumna had overflowed its banks. I, with some of my friends, approached the head master to request him to close the school at 2 o'clock and to our great delight he ordered it to be closed immediately. The boys lost no time to come out of their respective classes with their usual noise and commotion and in a short time the principal roads and streets were again full of the school boys.

The day was very pleasant and the sky was overcast. I hired a carriage and with three of my friends drove in the direction of the Balwaghat. We left the carriage near the Tukker's bridge where the first scene met our eyes. Here we saw a large crowd of men, women, and children who had been attracted to the place to see the river Jumna gaining ground inch by inch. After a time, several boats brought a number of rustics there from a distance. On enquiry we were told that they belonged to the families that dwelt in the neighbourhood of the river and made their escape as soon as the warning of the flood was given. The boats being empty, the people on the road began to enter them. We followed their example. The boatmen began to ply their oars and we passed now under a pipal tree and then over a log hut. Sometimes the boat slightly touched some hidden building or temple and very

nearly escaped an accident. The tops of a few high trees and buildings were visible above the water else there was no trace of any house, building or temple in the landscape. Our next scene was near the Balwaghat. The water of the river had reached the ceiling of the Baradari and the domes and cupolas in the vicinity appeared to be floating on the surface. In the meantime one of my friends proposed that we should go to the Jumna bridge in order to have a clearer view of the river. As we neared the place, the roads were full of carriages, motar-cars, cycles and other conveyances and the bridge thronged by spectators including Englishmen, ladies and school boys. The noise of spectators and the sound of rapid waves were alike deafening. We were able to see a huge vista of water on our right and left and a number of fields and hamlets were submerged.

We remained here until late in the evening and then we returned home. As we were returning after making this pleasant trip, we were talking on the serious dangers caused to the men and their properties in that part when an elderly man told us that there is no unmixed evil in the world and concluded by saying that a flooded river has, on the one hand, the effect of rennovating poor soil and, on the other, it purifies the air of the country around.

## 1910.

## A visit to a Mela.

[S. L. C. Examination, 1910.]

*Outline.*

1. The place of the Mela and its duration.

2. The principal features of the Mela.

3. Different amusements provided at the place of the Mela.

4. Conclusion.

About the middle of January 1912, I had an occasion to visit the Kumbh Mela at Allahabad with my father. The Mela is the grandest of its kind, being held every sixth year and lasting for a month.

The Hindus are chiefly interested in the Mela, though men of other castes and creeds are also attract to the place in the hope of making money or enjoying the different amusements of the place. There are certain days of special religious importance. They are the Makar Shankrant, Amawas, Basant Panchmi and Purnamashi and on these days millions of people go to the Ganges to bathe. It is then that Allahabad becomes the scene of unusual life and bustle. A large amount of trade is carried on not only in food-stuffs for pilgrims but also in piecegoods, brass vessels and images, embroidered caps, Jewellery, books, rosaries, and other things. The famous bund which is about 4 miles from the railway station is approached by a net-work of roads. All these roads are full of pilgrims both from the district of Allahabad and other remote stations. Streams of carriages, motor-cars, cycles and other conveyances run up and down these roads.

The first striking thing that met our view was a handful of military officers on the fort seeing, with

their telescopes, the millions of people on the extensive plain below. On our way we saw the huts of ascetics, police stations and tents of the Mela officers. One part of the plain was occupied by different shops. There were tinkers, pedlars, booksellers, cloth merchants and dealers in precious stones and other fancy articles. In one shop, pictures were displayed in a tempting manner, in another, ornaments were decently arranged and in a third, excellent needle-work attracted one's attention. In short, all sorts of artistic things and rarities of the markets of the country were collected there for show and sale. Further on, confectioners and fruitsellers could be seen attending to a large number of hungry pilgrims. Not far from the ghat, there was the barbers' shed where shaving was being performed and it was very remarkable to see so many barbers working for high wages at one place and one at time. Men were bathing in several places in the river but the majority were drawn by religious zeal to the confluence of the sacred rivers. The boatmen here carried on a profitable trade. The river Ganges was flowing in its majestic course and there was an air of sanctity about the place. People willingly gave the local priests or Pragwals, as they are called, their presents consisting of money, jewels, shawls, elephants, horses and other valuables according to their means. As we were returning, we met the grand processions of the Maharajas of Kashmere and Gwalior. A little further on, the jugglers were exhibiting their marvellous acrobatic feats and in places where the theatrical performances were being played or other entertainments given, ridiculous sights met our eyes. Under a big tent several learned men were delivering their lectures on different religious subjects. In short, everything and every sight there contributed to the gaiety of the place and I cannot describe my pleasure at the sight of so many strange things.

1911.

## The use and abuse of School Game.

[S. L. C. Examination, 1911.]

*Outline.*

1. The right and wrong uses of the school game.
2. The School Game is useful as
   (*a*) the improver of health;
   (*b*) the refresher of brain;
   and (*c*) the teacher of morals.
3. The disadvantages arising from the wrong use of the school game are numerous.

The School game like any other thing, has its advantages and disadvantages, according as it is rightly or wrongly used. The good use of it consists in playing fairly and honorably, in considering the good of one's side and not one's own glory and lastly in working hard and retaining one's presence of mind even in the case of defeat. On the contrary, the bad use of the school game consists in playing dishonestly and carelessly, in showing one's vanity and temper and lastly in discarding what one is told to do.

One great reason why students are encouraged to take part in all school games is the regard of their health. These games, though they are played in different ways, are very useful to health because they strengthen limbs and muscles, purify blood, improve digestive power and keep bodily system in order. A healthy boy is, therefore, inclined to be active, diligent, and persevering and he is capable of doing more work than a boy of mere weak constitution.

The school game is the best kind of amusement that can be recommended to a student. As a rule, his mind is disabled for any mental work after the usual labour

of the class and the game is the only suitable recreation which refreshes the mind and makes it fit for superior mental work. In fact, games must go side by side with the education imparted in schools. If therefore a boy regularly works hard and plays much, his mind will never be confused. He will rather find his memory getting stronger and his intellectual faculty more vigorous day by day. There is certainly much truth in the saying "All work and no play makes Jack a dull boy."

School games are also the teachers of morals. They unite one set of friends to another set and by creating good feelings between them, make them very loving, sympathetic and respectful. In course of time the number of friends of these players increases and then each individual player is proud to belong to the society of cheerful friends, good thinkers, honest workers and sincere counsellors. He has at the same time the satisfaction of having a great influence of his own. The captain of the school game tries by all the means in his power to promote the cause of his club and fully realizes his responsibilities. He leads his players on to the field and controls their actions. He is in return obeyed and respected by his friends. These duties of the field, if performed conscientiously, prepare the captain for the great work of life. Sometimes teachers also take part in school games with their young pupils and then the play-ground may be called a school where morals are freely taught to students. Right morals and right conduct are the advantages of the play-ground.

If the game is played carelessly and dishonestly, the time spent in playing is so much time wasted, for no good lessons have been learnt. Again, the game loses its attraction and the dishonest player also loses the chance of gaining many friends. A careless player runs the risk of getting injuries which may sometimes prove fatal. The act of showing vanity and temper may develope into a habit and mar one's high

aspirations in life, because humility is the road to success but vanity leads to failure. Lastly, to disobey what one is told to do, is to think too much of oneself, to rely too much on one's own efforts and this idea of superiority or self-conceit is injurious not only to one's personal interests but also to the interests of the entire society club or community. This idea of superiority shows a weak character and must be banished from the minds of players.

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## 1911.

## The most Interesting Railway Journey you have made.

[S. L. C. Examination, 1911.]

*Outline.*

1, The day, hour and purpose of the Journey.

2. The interesting sights met with (1) in the way to the railway station, (2) at the platform and (3) from the time of the starting of the train.

On 5th May 1918, I had an occasion to make a journey by rail in connection with my cousin's marriage. It was a fine morning. Fresh breezes were blowing freely about us. Birds were flying with their chirrups in the sky. We now left home for the railway station.

The already silent roads were nearly full of carriages, cycles and motor-cars. School boys in small batches were going to their morning schools. Factory servants and railway employes were hurrying to their work. On reaching the railway station, we purchased our tickets and then walked to the platform.

We occupied two empty third class carriages. The platform presented the scene of unusual life and bustle

that morning, for the local railway authorities as well as several police and military officers in their uniforms thronged the place to receive His Honour who was coming to pay a passing visit to Allahabad. His Honour's special train was now in sight to the great confusion among the waiting crowd. As soon as it came to a dead stop, the engine of the passenger train whistled and the train was soon in motion.

It gave me a great pleasure to see a net-work of railway lines with the engines shunting here and there. We were now passing through the city, looking on the busy roads, grand buildings and big shops with beautiful sign-boards. As we came near the Jumna Bridge, the lofty building of the Christian College and the Ice Factory were seen on our right and left respectively and in a moment, the train was rattling over the bridge. The river Jumna flowed in its majestic course beneath us. Many men were bathing or swimming in the water and occasionally crocodiles and other acquatic animals came in sight. However, we passed the Jumna Bridge and we were at once in the midst of the village scenery. On the one hand, a long line of bullocks as well as camels and donkeys, laden with sacks, tins or bags were going towards the bridge, while on the other, men and women were carrying baskets full of the field produce and vegetables from the direction of the village. A little further, the aspect changed and we saw a large number of bungalows of European officers as well as the Lunatic Asylum, the Naini Central Jail and the Glass and Sugar Factories. After this, we passed one railway station after another. Now and then we caught glimpses of cottages, hamlets, masonry wells, groves, streamlets and village markets in the distance. A few hours' journey brought us in sight of hills, mountains and fine woodland scenery. All this time the young smart men amongst us played on pipes and other musical instruments. Some men were reading newspapers or discussing on current topics.

In one corner, the little boys were playing cards or talking of the school games, the matches played by them, the sports, the anniversary, the prize distribution and other interesting matters. The old men discoursed on the bygone ages, the past troublous days and the eventful lives of some great men. In short, every effort was made to make the journey pleasant. In this way, we reached the Manikpur railway station which is the junction for the E. I. and G. I. P. Railways and once again we were in the midst of noise and commotion peculiar to a large station. There was a great rush on the platform as the trains brought a large number of passengers from different parts. In less than half an hour the train started again, and the chain of the mountain was still in sight with the usual up-hill scenes. We were now tired. We had a supply of sweets, oranges, pomegranates, bananas and other fresh fruits and these were distributed to the men. We ate them as the train went on. In this part, forest trees were in abundance and we had the most interesting sights that we ever had since the commencement of the journey. Many wood-cutters were engaged in felling trees or clearing forests. Close by, the conservator of forests as well as rangers had pitched their tents. Considering so large a number of men and the camp equipage, one would mistake the camp office for a moving city. After sometime we were removed from the scene of activity and tumult and were in the heart of the forest. Here antelopes, monkeys, jackals and other wild animals crossed our way. We reached the Sutna station at about 1 o'clock where we left the train. Here we were received by the men of the other party. Outside the station, an arrangement had been made for our refreshment. After an hour, we resumed our journey, reaching Rewah in about four hours' pleasant drive.

## 1912.

## A recent Journey you have taken.

[MATRICULATION EXAMINATION, 1912.]

ALLAHABAD.

MY DEAR KAMLA, *December 14th, 1918.*

As promised in my previous letter, I write to you an account of my recent journey to Aligarh in connection with the cricket and football matches between the first eleven of our school and those of the several schools in Aligarh. It was the 1st December, 1918, and the day was cloudy and very delightful. We players and friends took our playing suits, luggage and other necessary things with us and drove out, reaching the railway station at a quarter past two. After purchasing our tickets, we walked to the platform where we saw a large number of European and Indian passengers. The express train being late that day, we began to stroll up and down the platform, carefully scrutinizing the notice-boards on the walls, the fancy glass vessels and silver tea cups arranged decently on tables in Messrs Kellners' well-furnished Refreshment Rooms and the pretty dolls, toys silver plates and a collection of miscellaneous things as well as books and novels kept for show and sale at Messrs Wheeler's Bookstall. At the place last mentioned, we went hurriedly through some interesting books, magazines and novels. In the meantime, our attention was all at once diverted to the particularly busy scene on the platform. The train now being in sight, the passengers were hurrying in a sort of confusion with their trunks and luggage. The station master came out to attend the train. Several sweet and fruit sellers stood in a line waiting for the train. After 2 or 3 minutes, the train steamed in and people began to get down or occupy their seats. We also got into one empty carriage. After 20 minutes, the train started with a fresh engine. It moved but slowly at first but gradually it increased its

speed. We first saw the loco shed and several engines were working or were standing still. A little further on, a number of European guards' and drivers' bungalows with creepers, flower-pots and small gardens in front of them were seen. The pretty little children attended by their mothers and sisters looked very happy to see the train pass by. Several young ladies who were busy in their needle-work, now suspended their work and looked in the direction of the train. Passing the level crossing gate, we were in the midst of a different scene. On one side, a series of model dwellings and other important buildings of the Lukerganj settlement rose to view, while on the other, a number of chimneys formed a very striking sight. Then the scene changed altogether. We were in the midst of the village scenes. We looked on the ploughed fields, green pastures, tanks, streams, wells and groves. The trees, plants and telegraph posts that we met with appeared to be flying. The cattle startled with the approach of the train began to run in confusion. Here and there the hamlets and cottages of peasants or the decent houses of rich landlords came in sight. At one place there was a jungle of some importance where monkeys could be seen. Thus seated comfortably and enjoying the village scenes, we passed one station after another. We also had a supply of sweets and fresh fruits which we ate as we passed on talking and laughing. We reached Etawah at about 10 o'clock and then after taking our supper, we prepared ourselves to rest, some occupying the berths, while others the wooden benches. Passing the remaining stations, we ultimately left the train at the Aligarh station. We put up in the waiting room for the night and early in the morning drove to the hostel where we were received by a party of boarders and teachers. We spent several days here during which time we played our matches and amused ourselves in various ways.

Yours sincerely,
KESHAB DEO.

## 1912.

## A Famous Building you have seen.

[Matriculation Examination, 1912.]

Agra,

*2nd January, 1919.*

My Dear Nogin,

I hope that if you have ever been to Agra, you will have been attracted by its numerous important buildings and other historical places. The Taj Mahal which I have visited for the first time, is rightly adjudged as one of the wonders of the world. It is located on a wide plain and stands on the right bank of the river Jumna. It is a grand building constructed at a cost of 30 lacs of rupees and it is said that it took 30 years for eighteen thousand workmen to complete it. This vast mausoleum is the resting place of Shahjahan and his wife Mumtaz Mahal. The building is said to have been erected after a plan drawn up by an engineer of Italy and marble stones have been used from top to bottom. The entrance lies through a fine sandstone gateway opening on to a wide court surrounded by rooms with a gateway on each side. Within the archway is a large octagonal chamber with a vaulted roof. The garden is surrounded by a high wall of red sandstone with turrets and gateways. In the centre there is a reservoir filled with water from the canal. There are choicest shrubs and cypress trees inside the garden. The Taj stands on a broad marble platform with minarets and cupolas. The arches are profusely inlaid with cornelians and other precious stones both inside and outside. The garden around the Taj and the river Jumna at its foot double its beauty and make it more majestic than it otherwise would have been. The first thing which attracts your attention, when you come in sight of the

building, is the beautiful dome with the side turrets rising high in the air and shining like jewels in the sun. When you enter the building you will be enamoured of the brilliancy of the precious stones and when at last you ascend the top, you see the slowly moving current of the Jumna on one side and the picturesque scenes of the garden on the other. From the top you are also able to discern the distant natural scenes. In rainy months when the river is flooded, the scenes from the top of the building are especially delightful and interesting. One notable thing in connection with this building is that, though built about 260 years ago, it looks new as if it were completed only yesterday. It is pleasant to behold the white building with the river Jumna flowing slowly by its side and the mild rays of the morning sun falling upon its domes and turrets. People are attracted from the different parts of India in every season of the year and the English gentlemen, ladies and citizens of Agra resort to the place every morning and evening to breathe fresh air and enjoy the scenes. The building is so remarkable for its beauty and architectural design that it cannot but convey to our mind the high idea of the taste and skill of our Indian architects of the age. In the moonlight, the building has its greatest charm. I was so much interested with the permanent scenery of the place and the beauty of the building that I occasionally visited the place during my short stay at Agra.

Believe me,

Ever truly yours,
GOPAL KRISHNA.

1913.

## The Pleasantest Holiday that you have ever spent.

[MATRICULATION EXAMINATION, 1913.]

BALRAMPUR.

MY DEAR FRIEND, *Dated 20th October*, 1918.

The Durga Pooja holidays in our school commenced from 2nd October, 1918. The students were as usual very happy to be free from their class work and to be able to pay a visit to their old friends and devote their time to different amusements. Each boy had his own programme and way of amusement. According to the programme I had made, I set out immediately after the school was closed to meet my parents, relatives and friends in Fyzabad and to pass a few days with them. Every one here was pleased to see me and I told them all about the school work, the examinations, the games, the boarding house arrangements and other matters. I was not tired to listen to my friends who had so many things to say concerning themselves and the changes or improvements made in the city in my absence. Some times I took my friends in my company and visited the places with which I was familiar. In the morning I went with them to the Sarju to bathe and then spent the day in some amusement or another. One day as I was inspecting the library of one of my friends, I happened to lay my hand on a book of photography and two other interesting books, *viz.* (1) Women's Influence in the East and (2) the Heroes of Europe. I read these books with a great interest and for a time I forgot all pleasure in rambling and talking. Then as previously arranged, my uncle prepared himself to make a trip to Calcutta. I had heard much of the Durga Pooja festivity and rejoicing in Calcutta and so I resolved to go with him.

We left immediately, reaching our destination on the second day after our departure. My maternal uncle who is a wealthy merchant in Calcutta met us on the platform and we soon became his guests. I who had never been to Calcutta before, was much struck with the magnificence of the city with its lofty buildings, splendid warehouses and factories, big shops and a large traffic of men and carriages. We stayed there for a week and during this time we lived as happily as possible, enjoying the Pooja occasion and visiting the chief places of interest such as the parks, the museum, the zoo and the public offices. The scene of unusual commotion on the streets on this occasion, the decorations, and illuminations of the city shops, the theatrical performances, the grand Durga Pooja procession attended by a concourse of priests, as well as the Bengalis of all ranks were things which deeply impressed me. We then returned home after purchasing materials of photography, toys and other fancy things. As you know, I am very fond of music and so on my return to Fyzabad, my friends arranged a garden party on my behalf and this gave me an opportunity to share in the joys and merry-makings of a set of my chosen companions and expert singers. After this, I left home to join the school on its reopening.

Yours sincerely,

BENOY RATAN.

## 1913.

# The Advantages and Disadvantages of life in a School Hostel.

[S. L. C. Examination. 1913.]

*Outline.*

1. The object of the school hostel as well as its arrangement.

2. Of the numerous advantages of the hostel, the principal are that

(1) it provides place for students coming from distant towns or villages.

(2) it keeps the health of students in proper order.

(3) it helps them to solve the difficult problems of life.

3. The disadvantages of the present hostel life.

The object for which a hostel is required by every high school is to provide students with comfortable lodgings, to give them facilities to prosecute their studies and in every way to make their lives happy and useful. Every school with a hostel attached to it, maintains a superintendent who takes care of the students in his charge and looks after their health, conduct and education. He makes a plan of the daily routine for them and is very careful to see that his order is obeyed. Students have particular periods for meals, studies and rest and cannot do what the rules of the hostel do not permit. A violation of the rules is punishable with fine.

The so-called hostel system has numerous advantages. First, it provides place for students coming from distant towns or villages where there are only primary, middle or vernacular schools. The difficulty of finding conve-

nient lodgings in expensive cities in which their schools are situated, is usually very great and hostels are the only lodgings reserved for students where the charges are moderate and the surroundings favourable to the cause of education.

Secondly, in hostels, students have their meals and rest at regular hours and this is the way to enable them to remain healthy and strong. Besides this, they are encouraged to take part in athletics and all kinds of school games The result is that on the one hand, boys are active with their limbs and on the other, they realize the values of discipline, self- help, self-respect and cooperation.

Thirdly, by constantly associating with teachers, they learn how to solve intelligently the difficult problems of life. They are also in the habit of imbibing lofty ideas, exchanging views and imitating the illustrous examples of their teachers, aud so they learn to follow those steps on which their future happiness depends. When there are debating societies in a school hostel, as is very often the case, the advantages of the hostel life there are quite complete. Many indolent youths and mischievous boys have often been known to owe all their excellences of mind, greatness, high-spiritedness and influence of their after-lives to these hostels.

The hostel life of the present day is not altogether free from disadvantages. Where so many boys live together, there is a chance of the outbreak of cholera and other epidemics. Secondly, in a country like India where the affection of parents for their sons is proverbial, students mostly feel the separation of their parents and are of course home-sick with the result that instead of deriving any benefit, they allow their health to suffer and their prospects to be ruined. Thirdly, hostels do not encourage religious education. Most parents and guardians have often, for this reason, low opinions of school hostels and are not induced to send their sons in

them except in special circumstances. Fourthly, when a boy lives with his parents he is daily getting experience of life. He naturally tries to follow their examples and to tread in the footsteps of his ancestors. The case is reverse when he lives in a school hostel, for it has often been seen that the boy feels himself no longer under the control of his guardians and hence gets more and more liberty day by day not only in his thoughts but also in his actions and the ultimate result is that he begins to despise the old customs of his family of which he ought to have been proud When a boy takes too great a liberty in this manner, he practically spoils his career and brings misery on himself.

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## 1913.

## Ordering a copy of a text book.

[S. L. C. Examination, 1913.]

Lucknow.

Gentlemen, *4th July*, 1916.

I shall be much obliged if you will kindly arrange to supply me, per. V. P. Post, with a copy of Smith's History of India at your earliest convenience.

Yours faithfully,
Drigpal Singh.

To Messrs Ram Narain & Co.,
Booksellers & Publishers,
*Allahabad.*

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## 1913.

## The coming of the rains to your District. and their effects

[S. L. C. EXAMINATION, 1913.]

MUTTRA.

MY DEAR FRIEND, *10th August*, 1916.

The rains set in earlier here this year and so far we have had ample rainfall. The plain is covered with green velvet. The streets are muddy and the roads well watered. The trees are clothed with bright green foliage. The river Jumna is gaining ground inch by inch and people are pouring from all directions to see the rapid currents. The tanks and pools are full to the brim. The air is moist and chilly. The lordly peacocks are displaying the wealth of their plumage and occasionally sending forth loud and melodious notes. The acquatic birds and frogs with their cackles and croaks are flying or hopping to the tanks. The old and the young, whether males or females, are pleased with the rain. They cannot go out without umbrellas. The little boys are sailing their mimic fleets in the neighbouring pools and are very happy. The school boys being allowed holidays are coming out from their schools with unwonted noise and commotion. It is also the season for different kinds of amusements. They take part in garden parties or picnics or they take to rowing or swimming. Certain fairs are held here about this time which attract thousands of men from far and near. Music engages the attention of many and in certain Hindu festivals especial arrangements are made for music. A grand musical entertainment is given on the occasion of the Krishna Janm Ashtami which takes place in the Hindi month of Bhadon.

Now we come to the villages. Small plants have made their appearance from the seeds scattered in

the ploughed fields. There is verdure in the landscape and herbs and vegetables are seen in a great profusion. In the morning it is very delightful to see the plants moving to and fro in their sprightly dance with the water near their roots. In several places the accumulation of water has made the passage difficult or impossible. Different kinds of flowers have decked the grove land. The sight of these flowers is so beautiful and interesting that he who once sees them is not tired of looking at them for hours together. It is impossible to describe the beauty of Barsana and Goberdhan at this time where the gleaming tanks overhung with Pipal trees are overlooked by the rocky hills and where the patches of sacred grove land are decked with blossoms of white and red. The happy peasantry welcome the rain more than other persons. They are now seen in large numbers working in their fields with their oxen. The cattle are grazing in pastures with their young ones. In short, the rains bring with them joy and happiness to man who is the lord of creation as well as to lower animals. The rain helps us to grow our crops well.

Yours sincerely,

BHAGWAN PRASAD

## 1914.

## Description of your School.

[MATRICULATION EXAMINATION, 1914.]

*Outline*

1. The road on which the school is situated and the year when and the person by whom it was founded or built.

2. The building of the school and the uses of its different rooms.

3. The work done in the school as well as the boarding house arrangement.

4. The games played in the school.

The Kayastha Pathashala, Allahabad, is situated on the City Road. It is midway between the City Chowk and Katra. The school was founded by the late M. Kali Prasad Kulbhaskar of Lucknow in 1873. At present it is a collegiate school. The school and the college classes sit in separate buildings in one compound. Of late it has been proposed to separate the school from the college premises and with this object in view a site has been purchased in village Chandpur Salori in Allahabad.

The school building comprises the main building and the branch school building. The main building is a grand structure of bricks and stones. It contains four big rooms and six small rooms besides the hall surrounded by verandahs. Stones have been used in the floor and ceiling. The walls are high. The doors and windows are made of teak wood. The hall which is a rectangle in form is commodious and well-ventilated. The hall has often been used by religious teachers, public lecturers and political speakers. A photo of the founder is hung in a conspicuous place in the hall. One large room is set apart for the library, another for the science class, and a third for the drawing class. The library is a big

library and contains over 5,300 volumes on the different subjects taught in the school. In the centre, there lies a big table with chairs and benches all round it for the teachers and students to sit and read the books of reference or newspapers. The science class room is equipped with requisite apparatus. The drawing class room like all class rooms is well furnished. Its walls are decorated with pictures and photoes. The head-master's office is one small room. Here the headmaster works with his head clerk. Two big almirahs are kept here, one being meant for the old school records and stationery and the other for keeping current references as well as scholars' registers and other papers. All confidential papers are kept in a safe lying in a corner of the room. An eight-day clock is kept in front of the head-master's seat. The remaining rooms are occupied by the school classes. The branch school building consists of rooms which are occupied by the lower classes.

The president of the Pathashala is the head of the institution. He is assisted by a body of executive members. They make rules to regulate the business of the Pathashala. The school is conducted by the head master and his staff. The teachers are well paid. They work honestly with their boys and so the results of the school are very satisfactory. The librarian has orders to issue books on requisitions to teachers and students, and there is also a special arrangement for practical work in science. Attached to the school there is a boarding house. The boarding house superintendent is responsible for the work and conduct of the boarders. He takes care of their health and is very strict in the matter of discipline. The boarders are required to take part in debates which are held weekly. An encouragement is also given to them in school games, athletics and other

physical exercises. The head master is a man of experience and is able to fully control the actions of the assistant masters and to keep an eye on the boys' studies and right conduct. The school is visited from time to time not only by the Inspector of the division but also by the authorities of the Pathashala as well as officers of the department of education. Prizes are given every year to students for general proficiency and good conduct. The school gives the best possible help to poor boys. There are aided students in each class who are supplied with text books at the expense of the school, while many are granted scholarships monthly in lieu of books. A few poor and helpless students are allowed scholarships as well as books in view of their class examination results and their teachers' recommendations. There are scores of free students also. All expenditures including the pay of teachers and peons are met from the funds of the Pathashala.

The school spends a large amount every year in the purchasing of the cricket and football materials. There are play-grounds for the cricket and football games and a lawn for tennis. Sometimes teachers also take part in them with their pupils. Matches are also played at the proper time with the local school teams and on the Founder's Day which is celebrated annually on 3rd December with great shows, games, sports and dramas are held in which students take part. Prizes are awarded to good batters, bowlers, and players.

## 1914.

## Application for Appointment as a Junior Clerk.

[S. L. C. Examination, 1914.]

To

The Manager, Railway Co-operative Stores,

Lucknow.

Sir,

With reference to your advertizement in the Pioneer of 10th January 1914, regarding a Junior clerk, I beg, with due submission, to offer myself as a candidate for the vacancy.

As regards my qualifications, I beg to state that I passed the Matriculation Examination of the Calcutta University in 1913. The certificate granted by the head master of the school which I last attended is herewith enclosed, in original, for perusal and return. Should you kindly consider the recommendations therein made to be sufficient for the present vacancy and so select me for the same, I request that you may kindly be pleased to grant me the full salary of the appointment.

For the act of your kindness I shall ever remain thankful to you.

I beg to remain,

Sir,

Your most obedient servant,

Manmatho Nath Ghose.

*Allahabad, 5th January, 1914.*

## 1914.

## The Horse.

[S. L. C. Examination, 1914.]

*Outline.*

(1) The place where horse is found.
(2) Its appearance.
(3) Its usefulness to man.

Of all the lower animals, the horse is the most useful to man. It is found in hot places. It is a four—legged animal. It has a shining coat with a long mane and a tail. Its bearing is noble and its movement graceful and dignified. Horses are of different colours. Some horses are black, while some are white or brown. They are of great value, though ordinary horses can be had for 80 or 100 rupees. It is captured from its wild state when it is roaming about in jungles and is trained and tended by man. It is always put into harness before being used to draw carriages. It is guided by voice and whip. Its mouth is deformed by the friction of its bit.

It is trained to obey its master, to draw carriages, carts and ploughs, to carry burdens on its back and to do to other useful work. The horses kept for polo or by the military department are generally very dear, costing nearly one thousand rupees each. The English are very fond of horses. They are excellent riders. English boys are taught from their boyhood to ride on horse backs. In circuses English ladies perform their wonderful feats on horsebacks. The horse has been called the proud and high-spirited animal. It partakes of its master's pleasure and excitement in the hunting—field. When it hears the bugles or the shouts of huntsmen, it is inspired with zeal and its eyes sparkle with joy. It also goes with its master to battlefields. It sees peril and encounters it without fear. It delights in the noise of arms and the sounds of trumpets and bugles. The subjugation and domestication of horse has become so

common that it is now seldom seen in its wild or natural state. The fidelity of Arab horses is proverbial.

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## 1914.

## The School Library.

[S. L. C. Examination, 1914.]

*Outline.*

(1) The purposes for which a library is needed in every school.

(2) The duties of the librarian.

A library is needed in every school first to enable teachers to consult books of references and thus to remove their doubts with reference to particular points, allusions or historical names in their daily class lectures; secondly to place within the reach of students a collection of nice books written by standard authors on a variety of subjects taught in the school in order to help them to improve their knowledge of different subjects; thirdly to preserve the oldest, the best and the most charming books which otherwise would be lost or destroyed and fourthly to provide an amusement to teachers and students the necessity for which is badly felt after a few hours' hard mental labour in their classes. No school, therefore, can be complete without a big library.

The librarian is always busy in the school hours putting up the books of references or replacing the books returned into the proper almirahs, for he has orders to supply these books on requisitions to students as well as teachers. A catalogue of the books in the library is also maintained. The books are arranged in shelves and almirahs in a proper order so that a book can be put up as soon as it is wanted. A good school spends a large amount in making additions of new

books every year. The books are dusted every day. The new books are bound and the old ones repaired from time to time. When a library is kept in good order, it does not fail to serve its purposes effectually.

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## 1914.

## A man is known by the Company he keeps.

[S. L. C. EXAMINATION, 1914.]

*Outline.*

1. The meaning of the proverb

2. The effect of a good society on one's character, happiness and success in life.

The plain meaning of this proverb is that people form a good or bad opinion about a man's character according as the society in which he moves, is good or bad. Instances must have fallen in the way of many to show that, if a man associates with idle people, he is of an idle disposition. In the same way a boy whose chosen companions at school are a set of diligent and well-behaved boys, shows that he himself works hard and behaves well. Moreover, it has been seen in every day life that those who are pure-minded, find no pleasure in obscene conversation and that the idle purposely shun the society of the diligent because they think that the conduct of the latter is a continual reproach to them.

It is doubtless true that a good society moulds one's character and hence brings about one's happiness and success in life. The study of good books by which is meant the society of great men, whether dead or living, will teach you nothing but good. These book will place before you noble thoughts and high characters and will, in course of time, make you highly religious, honest and righteous. In the same way, the society of learned men

and sages is apt to promote your temporal and spiritual interests. He is blessed who moves in good societies, because his good friends influence his character, his thought and his action both by their precepts as well as examples. On the other hand, a bad society whether of books or men is a great misfortune, for it deprives you of your character and mars your future prospects. This being the case, we must be very careful to select such societies as will tend to make us happy and great. An ignorant man who associates with learned men, practically learns to be wise like them and will be as much respected as they. On the contrary, a learned man who moves in the society of bad men from whom he can learn nothing good or useful, makes himself liable to be censured for his neglect of duty. He who has high aspirations must bear in his mind that it is his first duty to adorn his personality with all good qualities and to practise them in a good society and that then only a truly glorious life is attained. The Psalms of David begin with "Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful."

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## 1914.

## The Motor-car.

[S. L. C. Examination, 1914.]

*Outline.*

1. The motor-car is a luxury.
2. It is a comfortable kind of conveyance.
3. The advantages of the motor-car.

The motor-car is one of the greatest inventions of the modern times. At first motor cars were used in the

European countries but they have since found a way into almost all the civilized countries of the world. They are very dear and so only men of fortune and position as well as traders and bankers can afford to use them. In India, civilians and other European officers, ruling chiefs, princes, big merchants and other great men have so far been able to patronize this wonderful car. The demand for motor-cars in India is increasing daily and their prices are proportionately decreasing and it is hoped that in the near future their demand will be still greater. The motor-car is a luxury.

It is a comfortable kind of conveyance with four rubbertyred wheels and the machinery. It is propelled by steam. Different makers have made different motor-cars. Persons especially trained in motor-car driving are permitted to handle the machinery or drive the motor-car, for a very slight mistake on the part of the driver may result in an accident. The motor-car runs with a speed which is more or less 20 miles an hour. When this car passes through the busy roads of great towns, raising a dust-storm as it runs, all eyes are at once attracted to its gigantic form and peculiar sound. In places like Calcutta and Bombay where the traffic of men and carriages is so great on their roads, accidents are of daily occurrence.

The motor-car business has proved a success. The makers of the different motor cars have earned millions of rupees and thousands of men earn their daily bread in one way or other. The agents of motor-cars are to be found in every large town or city. Lots of persons are engaged in cities in selling the accessories of motor-cars or repairing them on orders. A very large number of men who have no lucrative professions are now employed as trained drivers and get salaries which enable them to live comfortably.

## 1915.

## A Description of your native town or village.

[Matriculation Examination, 1915.]

*Outline.*

1. The situation of the native town and its physical features.

2. Its climate and rainfall.

3. The principal occupation of the people.

4. Its means of communication.

5. The important buildings and the historical importance of the town.

Allahabad or Prayag, a district in the Indo-Gangetic plain, is bounded on the north by Rai Bareli and Partabgarh, on the west by Banda and Fatehpur, on the south and south-west by Rewah State and on the east and south-east by Mirzapur. It is situated at the confluence of two sacred rivers, the Ganges and the Jumna and from time immemorial it has been a place of Hindu pilgrimage. On the occasion of the annual Magh Mela which is a great religious fair, the place is visited by thousands of pilgrims and traders. In the Kumbh Fair which is held every sixth year, people come in large numbers from far and near, including ruling chiefs, ascetics and monks. A mountain chain runs through the extreme east. There are quarries near Sheorajpur in the south. Dhak jungles are numerous in the west. The jungle area of any great importance exists in the trans Jumna tract.

The Bay of Bengal monsoon gives a heavy supply of rainfall to the district. The Ganges canal also enters the district from the west. Occasionally storms are followed by rain. Summer is very hot and winter very cold. Hot winds blow here from April to June. The climate is generally healthy.

Agriculture is the principal occupation of the people and hence the population is very dense in the villages. The kharif and rabi crops are grown here in abundance. Allahabad produces the best guavas in the province. It is also celebrated for its brick and tile work. In several places cotton printing is done. A special manufacture is that of travelling trunks. The city of Allahabad is also thickly populated.

Allahabad is a railway Junction and from it various lines radiate in different directions. It occupies a central position in the railway system of India. Most of the traffic between Bombay and the fertile Gangetic plain passes through it. The Grand Trunk Road passes through the city. There are also good many local roads and numerous grand buildings erected within the last century are situated on them. The City Improvement Committee is considering the question of further opening out the city. There is a boat traffic on the Jumna.

Among the principal places of interest are Akbar's Fort, the High Court, the Alfred, Minto and Khusru Parks, the Muir Central College, the Senate Hall, and the Glass and Sugar factories. Allahabad seems to have formed part of the Kosal kingdom in the days of Gautam Buddha. During the reign of Chandra Gupta II the Chinese pilgrim, Fahian, visited Prayag. Hiuen Tsang visited it in 644. Harsha Vardhana the greatest of the kings in the 7th century A. D, used to hold a great assembly here once in every five years and distributed his treasures to the pilgrims, the poor and the needy. Allahabad was one of Akbar's Subas and the present city was also built by that great Moghul Emperor. From his time this city rose greatly in importance. In 1801 the district of Allahabad was ceded to the English by the Nawab of Oudh for the maintenance of a subsidiary force. Allahabad is now the seat of the United Provinces Government and of a University.

## 1915.

## What would you do if you were Head Master of your school for a month.

[MATRICULATION EXAMINATION, 1915.]

*Outline.*

1. The office of the head master is one of responsibility and trust.

2. Your duty towards the school, the teachers and the students.

The office of the headmaster of a high school is one of great responsibility and trust, so that his absence even for a temporary period causes a considerable inconvenience and difficulty in the working of the school and greatly hinders its progress. A vacancy in his office requires the assistance of an able trustworthy teacher who may be in a position to keep order in the school by maintaining discipline and by carefully and conscientiously attending to the multifarious duties of the headmaster.

He who is in charge of the school should be careful to see that the teachers and students properly do their work and fully obey the existing rules and orders made by his predecessor. He will make no changes or improvements in those rules and orders. He will allow no relaxation in the due observance of the rules because he is conscious that he has got a temporary charge of the school and it is his duty to see that the existing rules are strictly enforced. He will see the office work minutely and pass orders or make suggestions on the lines followed by the absent headmaster. He will cleverly avoid passing orders which may result in dissatisfaction among the teachers. He will show justice in everything. He will do the teachers no harm and the students no undue severity. He will treat the teachers

under him as his brothers and friends and will listen to their advice in all weighty matters because he is fully alive to the danger of working independently. He will love and respect the well-behaved students and do everything in his power to promote their interests. He will allow the holidays of the month and the privileges of games and other amusements to which the students have a right under the rules. But he will not hesitate in giving exemplary punishments to those students who by their actions show an attitude to set his authority at naught or to break the discipline of the school. He will despise none, not even the poorest peon of the school, so long as they perform their legitimate duties willingly and satisfactorily. He will see the library and the condition of the books and if any of them are found to be in delapidated conditions, he will have them repaired and rebound, provided no large expenditure is incurred. He will be particular to see that the tuition fees are realized on the due date and that the expenditure does not exceed the sanctioned allotment except in cases of great emergency. His sole ambition as the officiating headmaster for a month will be to let the school go on smoothly and well and to see that the records are kept up to date and all other things in their proper order. He will try to leave no arrears for the permanent headmaster when, on his return to duty, he makes over charge to him.

## 1915.

## Early to bed and early to rise
## Makes a man healthy, wealthy and wise.

[Matriculation Examination, 1915.]

*Outline.*

1. The object of rising early.
2. The disadvantages of rising late.

The proverb, as it goes, has a great deal of truth in it. We must know that each day in the life of a man is intended to be devoted to his work and each night to his rest. It is better for us to go to bed at 9 o'clock and get up at six. We must, after morning prayers, at once begin our daily work. If we are students we must prepare our lessons, then go to our schools at the punctual time, then in the evening play cricket or other favourite game until we are tired and in the night read our books again for a few hours more before we go to bed for rest. If we are grown-up men, we have other duties that must engage our attention in the day. Knowing that our life is meant for serious work, we must clearly understand that the proper discharge of the daily duties leads to the attainment of the great object of life. It is to be borne in mind that a happy life is not attained by sudden exertions but it is the result of years' work done honestly, diligently, patiently, and perseveringly. Every day in our life has its work and every work requires labour, energy and patience. A day neglected or misspent is reckoned as an irretrievable loss, a fault or a sin. We must fill up each day according to the plan previously made. It is also a fact that a man employed in hard work seldom falls out of his health and, as is natural with healthy persons, he is able to do a great deal of work without fatigue. Again, when much work is done, the qualities of patience and perseverance are acquired and thus on his earnest devotion to duty

alone, man's prosperity, happiness and reputation greatly depends. It is perhaps everybody's experience that he who goes to bed late must also rise late and so we must be very careful as to the time when we go to bed. In this connection it is important to note that an early riser finds a great pleasure in his work if he begins it early in the morning with the fresh breezes blowing freely and helping him in the work.

He who does not leave his bed as soon as it is time to work, will in spite of his hard work, not be able to finish his work betimes. His work will fall in arrears and after some days so much work requiring his attention will accumulate that his mind will be puzzled at the sight of the heap of the work lying for him to do and he will then have time to consider that it was his mistake to have neglected those hours when others were engaged in their work. Compare the following lines of Longfellow.

The heights by great men reached and kept,
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.

Another disadvantage of being in the habit of sleeping for a longer time than what is fixed is that a man becomes idle and slothful and is at last subjected to different kinds of diseases which make him unhealthy and eventually cut short the duration of his life. A late riser is never blessed by God.

1915.

## The advantages of being a member of a large family.

[S. L. C. Examination, 1915.]

*Outline.*

1. What is meant by a large family.

2. The duties of the members of a large family and their effects in maintaining and even promoting its interests.

3. By the living together of so many members a union is formed which saves them from oppressions and hardships.

4. Large families have sometimes rich connections that contribute to the prosperity of those families.

5. A large family is continually giving lessons on morality and discipline to its members.

6. A large family makes its members self-helping, self-reliant and self-respecting.

7. Certain minor advantages of every day life.

A body of men living in one country under one ruler forms a community. In some countries, however, communities are represented by separate castes or creeds. In India, for example, there are different castes which form different communities. Every family in India belongs to one community or another. There are members in every family who are connected with one another. They usually live in mutual love and unity and are responsible for the welfare of the family to which they belong. A large family comprises many such members who think good of one another and who work lovingly, unitedly and unselfishly for the happiness and betterment of all.

The duties of these men differ more or less by their respective ages. The old men and women in the families who have experience of the world, its evils and

temptations are very useful members. They teach the younger members how to confront difficulties and face dangers and their advice in all matters comes like a blessing from God. The younger members of the families are required to employ their minds and activities to maintain the prestige of their families as well as to increase their happiness. The little children are benefited by the examples and precepts of their elders and when they grow up to manhood, they endeavour to tread in the footsteps of their ancestors. Thus the glory of each family is maintained from generation to generation. These children also learn many useful things which no one else can teach them with as much love as the elder members of these families generally do.

When so many persons live together showing all possible affection, sympathy and co-operation towards one another and helping one another in time of need, the natural consequence is that a union is formed which, as we learn from the story of the old man and his sons, saves the members from the oppression of any body seeking to harm them.

Large families have sometimes rich connections and the latter contribute to the prosperity of those families, for they help them occasionally in every way they can. In the case of poor families, the influence as well as the pecuniary help of their rich connections and relatives goes a long way to mitigate their sufferings and to raise their social status. By the same means they are sometimes raised to power, fortune and reputation.

A large family offers all the advantages to its members that a school does to its students. The members like school boys learn manners, discipline and morality as they are constantly in touch with one another. They rely on one another. They help one another. They also learn to be courteous, obliging and cheerful and in course of time, they raise the status of the family to which they belong.

Lastly, a large family is, as it were, an army; and its members are the soldiers and recruits. The members are trained to work like soldiers in the broad battle-field of the world. Here they receive lectures, so to say, on self-help, self-reliance and self-respect which are so necessary to enable them to meet all the difficulties that may come in their way. They also learn to be brave and cool in danger and to do their duties honestly and carefully. Their fortitude, patience and perseverance pave the path to success, happiness and glory.

There are certain minor advantages of every day life too. When one of the members happens to fall sick, there are many men to attend upon him and give him the best relief they can. The patient will be cheerful in the midst of so many affectionate persons. Again, if a family is very poor and can not afford to celebrate the marriage of a girl of that family, there are rich connections that willingly lend their helping hands. In like manner many other difficult things are performed by combinations.

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## 1915.

## The Gramophone.

[S. L. C. Examination, 1915.]

*Outline.*

1. The principal parts of the gramophone.
2. The manner in which it is used.
3. The uses of the gramophone.
4. Conclusion.

The gramophone was introduced for the first time in the countries of Europe. It is something like a square box with its wonderful machinery fixed to it. The top of this box has a nail attached to it in the centre

so that the plates of different songs or records, as they are often called, may freely go round. These records are prepared in a skilful and wonderful manner. The rest of the machinery is made for one purpose or another. By an instrument especially made for the purpose, the ingenious artist has been able to produce a sound. This instrument is called the sound-box.

The gramophone with all its parts in their proper order, is placed on a table or level ground and a man takes his seat on a chair or floor near it and handles the machine. He places one record after another on the top of the box in the given manner and these records are made to go round and round. A kind of needle especially designed for the purpose is used every time that a new songplate or record is placed upon the box. What is chiefly remarkable about the gramophone is that its song is very similar to that of the person whose song it professes to sing. The other persons interested in music assemble round the place and are entertained by the different songs and other interesting sounds that the records are able to produce.

In long summer days as well as in rainy months the gramophone affords a great amusement to people. The gramophone is a luxury and there is hardly a rich family which has not got one instrument for the occasional amusement of its members and the guests who may at any time visit that family. The gramophone is now popular in all the civilized countries. In several places it has so much attracted the people that they take no interest in musical bands or dancing girls and hence it may be said that the invention of the gramophone has had one great effect of saving the people from incurring a great deal of unnecessary expenses on musical entertainments. The gramophone is now seen almost everywhere in India on occasions of feasts, festivals and picnics. It is also the best means of amusement to be taken in a journey by rail.

It displays the vanity of its master. Large numbers of people are employed in making, selling and repairing this popular instrument. It makes a profitable business as the demand is increasing day by day. The gramophone being a favourite instrument, no price can be too great. The nominal price for a single instrument is between Rs. 50 and 100.

The sellers and buyers of gramophones are equally benefited. The latter are provided with ready and less expensive means of entertainment, while the former get encouragements in their work and make large profits in addition. What gave rise to the idea of this wonderful invention is a mystery but it is a fact that the maker has done a great service to the world.

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## 1915.

## The Imaginary Adventures of a rupee.

[S. L. C. Examination, 1915.]

*Outline.*

1. The birth place and early life.
2. The principal events in the later years.

I was born in a little village in New South Wales. Early in my life I was removed from the place so dear to me and put on board a ship bound for India. As soon as I landed in the port of Calcutta, they took me to a well-fortified place in Calcutta which, as I came to know afterwards, was the Mint. I was very sorry to be thus deprived of my freedom and kept in a state of confinement. This state of captivity lasted for some time and then they gave me my new shape which I still bear. After this event my fear and sorrow were suddenly changed to hope and joy. I cannot say what tedious processes I passed through before I could be changed into my present shining appearance with the

face of King and Emperor George V on one side and the ornamental work on the other. They henceforth called me a silver coin or a rupee.

From this time I felt an inclination to travel and I have the satisfaction to say that not long afterwards I was despatched to the treasury at Madras along with a large number of my species. The police were in attendance throughout our journey. This place was another prison for us and we now became conscious that we were not totally free as we had thought before. However, we lived here only for some days, when one day a European officer called at the treasury and got ten of us including myself in exchange for a ten-rupee note. This officer going to a wine merchant's shop, gave me in payment of his bill. To make my long story short, I continued passing from hand to hand for a long time. I am unable to describe the fates of my companions of whom I have spoken above. In time I visited every part of India from Sydia in Bengal to Rann of Cutch and from Naga Parbat to Cape Comorin including Burma.

In this connection I need not omit certain interesting incidents of my eventful life. At one time when I was in Allahabad, I happened to be placed in the hands of a gambler. On a certain Hindu festival a large number of boats were out on the Jumna. They were carrying men, women and children to the mela. The gambler, who, I am ashamed to say, was my master, at that time, sat on a boat with some of his friends. When the bank was out of our sight, these men, according to their custom, began to gamble. By chance there were some police constables in disguise on the boat. It appears to me that these constables were making a trip with the object of arresting these gamblers. The gamblers somehow suspecting the trick of the constables, there was a great confusion among them. Some who could swim, jumped into the river and others tried other means to elude the constables. My master in his

confusion, threw me into the water. I remained here for some days when all of a sudden a fisherman recovered me. At another time as I was being carried in the pocket of a Mahratta youth, a pickpocket trying to steal me, was caught immediately and made over to the police. The police kept me in their custody until the man had been tried by a criminal court and sentenced to six months' rigorous imprisonment. It is important to say that I was a witness for the prosecution in this case. After the trial was over, the magistrate gave me back to my master. Later on, a little boy was playing with me. By chance he tossed me as high as the thatching of his neighbour's house. I was lost in the heap of the broken tiles. This happened early in May, 1915. Here I lay unnoticed for the remaining summer months. When, however, the rains set in, a part of the house fell down and the owner taking an early opportunity to attend to the repairs of the house, employed half a dozen men on the work. I may add here that at this time I looked no better than an ugly thing and that in this state no body could recognise me. However, one of these men saw me lying where I was, and instantly took me. This man taking me perhaps for a counterfeit coin, parted with me immediately, accepting only three four-anna bits in exchange. On a fourth occasion I sailed for Europe with a military officer in connection with the Anglo-German War. When I returned to India after about two years, I was sorry to find that our place had been taken by one rupee notes in all transactions. I am now with a miser who is very fond of me. He regards me as a goddess of fortune.

## 1916.

## Life in India during the rains.

[MATRICULATION EXAMINATION, 1916.]

*Outline.*

1. The time of the heavy rainfall in India.
2. The life and work in an Indian village.
3. The life and work in a city or great town.

India is a country of heavy rainfall. The rains usually begin from the middle of June and last till the middle of September. In some places like Bombay and Calcutta, however, the rains set in earlier and last longer. On the other hand there are a few places in India which receive slight or no rainfall.

Now since the principal occupation of the people of India is agriculture, the rain is welcomed by all and especially the village people. They know the proper time of the rainfall. They now bring out their ploughs and oxen and go to their fields. First, they plough their fields, then sow seeds, then weed grasses and lastly reap their harvests. If the rains have begun at the proper time, they are able to grow their crops twice or thrice. This season is the time of the hardest labour for them, and so men, women and children may be seen in their work at every hour of the day. The rain is falling, and the cold sharp winds are blowing but these poor labourers are bent on their work. One thought that distresses them most is that they have so much to do but they have not got sufficient time at their disposal. They work hard in the day and then sit till a late hour in the night, talking on the rains, the fields, the prospects of the crop and other matters with which they are concerned. Then they go to bed after making their plans for the next day's work. They get up with the morning lark and go again to

their fields with their ploughs and oxen. In this hard work they are employed from early in the morning till late in evening and are not idle even for a day. As they work, they are happy and cheerful. In the morning they are delighted to feel the fresh breezes blowing freely about them and to hear the sweet notes of the birds singing merrily on the branches of the trees hard by. They also feel the exhilarating influence of the green plain, the sweet bower and the running water and are moved to whistle or sing their simple songs. In this way they make their tiresome work both easy and pleasant.

The life in a town or city is different from that in a village in the rainy season because the citizens have different kinds of amusements and pleasures. The tanks, streams and rivers here are overflowing. In some places the fallen trees have blocked the way. The plains are decked with green velvet. The flowers are blossoming and the fresh breezes are passing through them. The trees are clothed with bright green foliage. At this time students and other young men take part in their garden pairties or picnics or they go to some interesting places with their friends and spend their time in entertainments and merry-makings. At times rowing and fishing engage their attention. The rich have the most pleasant time of it, because they are not required to work for their daily bread. They have plenty to enjoy. Surrounded by their friends and others, they are interested in playing cards or other games. Sometimes they invite their friends to the delicacies of their tables. Sometimes they go with them to the banks of some rivers that have overflowed their banks and are pleased with the scenes of these places. Bands of minstrels or musicians are roaming about in the streets who are willing to work on payment or in expectation of rewards. They obtain their access to rich and great men and are rewarded. In some places such as Ayodhia and Muttra, *Rahas Lila* and other local fairs take place and attract a very large number of men from the city and the suburbs,

In Agra the well-known swimming fairs are held and thousands of men are drawn to that place by the novelty of the fairs. In Mirzapur a competition in Sawan songs or *kajli*, as they are often called, on particular dates is an exciting amusement. In short, every town has got some particular amusement which takes place in the rainy season. The poor persons living in cities or towns are not so happy in this season. They live in cottages and have not plenty to eat or enjoy. The rains have demolished their houses. They have taken shelter in temporary huts under some large shady trees. Again, they have to work for their daily wages and so they are compelled to leave their houses when others dare not do so. They tremble with cold as they work with wet clothes on. A dark night of rain is favourable to robbers, thieves and murderers.

The night is dark and dreary and the roads and streets are calm and deserted. It is raining cats and dogs. At times the lightning flashes and the thunder roars. It is dangerous to walk on the wet grass, for reptiles may be concealed under it. The shrill cries of the frogs in tanks or pools are unpleasant to ears and extremely vexatious in a dark dreadful night.

## 1916.

## The Advantages and Disadvantages of life in a great city.

[S. L. C. Examination, 1916.]

*Outline.*

1. What is meant by a great city ?

2. What things are requisite in all great cities and why ?

3. Advantages of life in great cities are :—

(*a*) Facilities of trade.
(*b*) Plenty of work for men of all ranks.
(*c*) Prospects of promotion in life.
(*d*) Self-defence.
(*e*) Facilities for the education of children.
(*f*) Privileges of local self-government.

4. The disadvantages of life in great cities are : —

(*a*) Want of pure air.
(*b*) Unhealthy climate.
(*c*) Expensive living.
(*d*) Want of natural scenery and real amusement.
(*e*) Accidents from chimneys, engines and motor-cars &c.

Every great city is generally either the seat of the government of the country or province or a trade centre. It, therefore, has a denser population than all other cities in the same province or country.

There must be roads and railway lines to connect the place with the other cities under one and the same government for purposes of administration and facilities of trade. An army is needed to protect the city from foreign invasions or local disturbances. A police force is required to maintain the public peace and tranquility

and to control the traffic. There must also be the principal offices of the government as well as courts of law together with the officers' bungalows and the quarters for the civil and military clerks and peons. There must be hospitals to preserve the health of the people. The object of the numerous schools and colleges in these cities is to impart the best possible education to the masses in the current languages of the country. There are also schools of art to give instruction in painting, carving or sculpture. Public libraries, museums, parks and other places of amusement are abundantly provided in great cities, their object being that the people may resort thereafter the hard mental labour of the day and amuse and profit themselves by reading newspapers, magazines and books and by taking part in the different amusements there. A city in its perfect state has all these things.

The cities of Calcutta, Bombay, Delhi, Cawnpore and other cities of equally great importance are connected with every part of India by railway lines and have numerous roads, ferries, bridges, post and telegraph offices and other means of communication besides. It is these facilities of trade that induce men to live together in these large towns. There is also a plenty of work for men from mere coolies to high officers in the various departments of the government, railway companies, mills, factories and firms. The thought of getting work as well as high wages in these great cities is another great inducement to people. Here they may also get appointments in the military, police, educational, medical, engineering and other departments of the government with prospects of promotion. Many men who are inclined to settle as vakils or legal practitioners get sufficient encouragement in their profession. Many men who like still more paying profession of medicine may command a good practice here. The military and police arrangements in these cities ensure the safety of the people. The thought of self-defence is, therefore, another reason why people are willing to live in great cities. They are

also sure that by living in great cities they will be able to give their sons high education and place them in good societies and thus secure the future greatness, happiness and reputation for their families. The last but not the least important advantage of life in these great cities consists in the privileges of local self-government. Educated men are elected for the offices of municipal commissioners and honorary magistrates or they are represented in the imperial and provincial legislative councils. In this way they have a voice in the affairs of the government and by making useful suggestions they are able to render good services to the government as well as to the people.

Of the disadvantages of life in great cities, only a few deserve consideration. It is a fact that the houses here are so high and so congested that they prevent pure air from blowing freely. The climate of great cities is generally unhealthy and the people are subject to many kinds of diseases. The house rents are very high and the prices of food-stuffs, materials for clothing and all things of daily use are very dear, so that it is difficult, and sometimes impossible, for men of ordinary means to maintain their positions. Even the amusements the necessity for which is so great in great cities are not natural and real. People have to provide their amusements at great expenses but even then real joys are not to be gained. Again, as we have seen, so many carriages are running along the roads at every time that it is unsafe to travel through them. Accidents from so many engines and chimneys are not uncommon occurrences and are the causes of human sufferings.

## 1916.

## Imaginary Adventures of an Umbrella.

[S. L. C. Examination, 1916.]

*Outline.*

1. The birth place and early life.
2. The principal events of the later years.

I was born at Tokio in Japan, an island to the east of Asia. My maker is one of the wealthiest merchants in the town. He gave me the best shape that his skill could devise. There were many others of my species owned by him that were decently arranged on wooden racks in his business hall. But, as I have already said, I was the prettiest and most valuable of them, with a silk covering and the handle made of ivory. He placed me in a conspicuous place in the hall for decoration and show. His daughter, a beautiful young maid, occasionally took me in her company, while going out for her evening walk and then put me back at my appointed place. Here I led a happy and contented life.

But, I am sorry to say, sudden reverses of fortune cut off the society of the young maid from me. My maker, who carries on his business with India and Burma, in compliance with an order, despatched several dozen of us including myself to the address of a Bombay merchant. He wrapped us with thin paper and securely tied us in bundles with cord. When everything was complete, we were booked for Bombay. I found the voyage very pleasant except that now and then the thought of the young maid greatly distressed me. However, we reached our destination after several days. Here we were received by the Bombay merchant alluded to above and were next conveyed to his shop. He then examined us, one by one, and subsequently arranged those of the superior class amongst us in

big almirahs, the rest being placed in bundles in a corner of his room. I had scarcely been here for a fortnight when an English gentleman called at the shop and bought me for Rs. 10. He did not keep me long but gave me to one of his female relatives as her birth day present. She was a young beautiful maid. She was very pleased to get me for her companion and I was equally delighted in her company. One evening, as my mistress and I went out, as usual, for a walk, we were met by one of her acquaintances and she began to talk on some private matters. Suddenly the discourse turned upon my subject. My mistress praised me so much that I was inclined to be proud. A few days later, we visited a jeweller's shop. Here a hole was made in my body near the handle and a small diamond put in. About a year later, my mistress was married to an English captain in the United Provinces and soon after this marriage we left by rail for Lucknow, the aforesaid captain's residence. Here I spent the best part of my life. I accompanied my mistress and her husband wherever they went.

I was always their companion, whether they remained on the plains or went to the hills. She was in the habit of taking me to the tennis lawn. One evening she hung me on the branch of a tree and entered the lawn. Shortly afterwards there came a storm accompanied by a heavy rain and in a hurry she forgot to take me. I remained swinging on the tree all that night. Early next morning I was frightened to find myself in the custody of the gardner. He being an avaricious man, sold me instantly to a Rajput chieftain and the latter presented me to his neighbour who, in his turn, gave me to his cousin who was an officer in the forest department in the Central Provinces. Once upon a time, this man took me with him while on his tour in the forest and by chance a wolf came in his way. He lost no time to give me a push and as I opened with a jerk, the wolf fled with fear. In this way I saved his life. Now that I am too old to serve him

he takes no care of me and has made the remaining days of my life very miserable.

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## 1916.

## The aeroplane.

[S. L. C. Examination, 1916.]

*Outline.*

1. The parts of the aeroplane.
2. Its uses.
3. Observation.
4. Conclusion.

The aeroplane or airship is the most wonderful invention of the present age. It is a flying machine and consists of one or more planes which are driven by motor at a certain angle through the air. When it is flying at a great height in the sky it looks like a big artificial kite, but when seen from near, all its parts including its wheels, planes and motor are clearly visible.

The first aeroplane seems to have been made in Germany and within the last two or three years it has found a way into all the countries of Europe. In the great War of Europe that has just been concluded by a peace, this machine was considerably improved. In this war it served many purposes. Sometimes it was used for carrying messages. Sometimes they threw bombs and shells from it, killing men and destroying cities or towns. It also enabled them to find out the position of the enemies and to disperse them by throwing bombs or discharging arrows upon them from a great height.

An aeroplane was exhibited in the last Allahabad Exhibition held in 1910-11. A second aeroplane was

seen in India in December 1918. It probably came from England and descended in Delhi for a night's halt there and thence it proceeded to Calcutta *via* Allahabad. Thousands of spectators were present near the Allahabad fort on that particular day. They declare that, as it passed, it made a peculiar sound, that it appeared to be like a large artificial kite hovering at a very great height, that as it gradually descended, all its parts as well as the aviators became more and more visible and that when carefully scrutinized, it seemed to be a very wonderful flying machine with its wheels, wings, planes and motor and other parts, the aviators using air tights as well as glasses.

The most successful flights have so far been accomplished with monoplanes and biplanes. We hear that *Pushpak Bevans* existed in India in the very old Hindu Age and if it is true, the present aeroplane is very similar to that flying machine. The locomotive engine made the globe smaller for us and now the aeroplane has made it still smaller. It is said that the aeroplane can also move on the land, as well as on water. It is the most useful thing in time of war. It is hoped that in the near future every civilized country will adopt it and then it will make a very profitable business.

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## 1916.

## A day in the rains.

[S. L. C. Examination, 1916.]

*Outline.*

1. The exact day of particular interest in the rains.
2. The kinds of amusements taken part in.

It was the 10th day of August 1919, and we had a holiday in our school. When I got up in the morning, the day was very fine. The sky was overcast. Fresh

breezes were blowing freely. Going into my garden, I saw it was ten times more beautiful than it had ever been before the rains. The trees were clothed with green leaves. There were different kinds of flowers and the air was filled with their fragrance. Birds were singing merrily on the trees. The plants with the water near their roots, were moving to and fro as the wind passed by them.

At this happy moment several class-fellows of mine came to me and proposed a trip to Bindhachal. We instantly started for the railway station to catch the train for Bindhachal. After purchasing the required number of inter class tickets, we went hastily to the platform. By this time the last bell had gone and the engine had whistled to start and so it required more than ordinary activity to take our seats in the train. However, we occupied an inter class compartment. As the train started, on our right and left we saw long grasses, trees, streams and pools. From the Jumna bridge we could have a clear view of the river Jumna which had overflowed its banks. Several corn-fields were submerged and only ears of maize were visible above the water. As soon as we left the Naini railway station, we were in the midst of the village scenery. The village people were all out in their fields and were working hard with their ploughs and oxen. Occasionally their simple ballads or the sweet songs of the happy women entered our ears. Now and then we were attracted by the groups of the country boys fishing in the ponds here and there or pelting the frogs in them. The cattle grazing in pastures and the cranes, geese, ducks and fowls near some large tanks presented other gay sights. In this way we reached our destination. From here we walked to the bank of the river Ganges and after bathing, we ascended the mountain. Here we sought a lovely bower, then took our dinner and lastly began to play on our pipes and amuse ourselves, the lovely place, the fine woodland scenery and the cool

refreshing air contributing largely to our pleasure. The musical entertainment being over, we resumed our walk, making our way through the clumps of bamboo trees, thickets, bushes, prickly shrubs and intently viewing the different kinds of flowers and other natural scenes. Returning to the foot of the mountain, we next motored to Mirzapur, for we knew that that was the time when a competition in its famous *sawan* songs attracted a large number of men from the city and the district. After a few hours' stay there we returned to Allahabad by the night train.

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## 1917.

## The qualities which are most necessary in the head boy of a large high school.

[Matriculation Examination, 1917.]

*Outline.*

1. The character of the head boy.
2. He assists the headmaster in the discharge of his responsible duties.
3. His duty towards the school and the boys.
4. Conclusion.

The head boy or monitor, as he is often called, is some diligent and well-behaved student of the school who has been selected to assist the head master in the discharge of his responsible duties. He is of a strong moral character, and is truthful and honest. He is bold but not rude. He has a regard for his self-respect but he is not inclined to be disrespectful to either the head master or the class teacher. He knows his duty best and performs it carefully and well.

He has access to the head master and gets the grievances of his school-fellows redressed, if there are

any. He communicates the head master's orders to the boys and is very particular to see that his orders are faithfully carried out. He may be called the eye and the ear of the head master. The boys appearing to behave rudely or violating the school discipline or rules, are given exemplary punishments on the reports of the head boy. He thinks it his duty to call every offender to account for his conduct, be he his intimate friend or not. At times he makes useful suggestions in connection with the school and other matters relating to it. He also assists him in keeping certain accounts of the school. The head master loves him, respects him and relies on him.

The head boy exercises a great influence over the other boys of the school as well as his friends. He works for their good and is very obliging and courteous. He also helps them in their lessons and removes their difficulties. He sets a good example for them to imitate. He tries to remove shyness and cowardice if he discovers them in a boy. He corrects them in everything that seems to him objectionable. He shares with them in the pleasure and excitement of the playground. He arranges matches, picnics and other amusements for them. The boys, in their turn, love him, obey him, and honour him. He is like an officer of the army of the young students. He despises none. He pays every one the respect due to him. He mixes with them freely and open heartedly both in the class and in the field and encourages them in everything that is good and useful. He suggests improvements in all directions concerning his school. He improves the school library. He makes it his point to provide all facilities for the different kinds of school games as well as athletics. He is very careful to see that the abuses, whatever they may be, are properly attended to and removed. On the occasions of the anniversary, the prize distribution, and other celebration in the school

the head boy's activity is remarkably great. He makes arrangements for the particular ceremonies with labour and zeal and is very glad when they are brought to happy conclusions.

These numerous duties, if performed conscientiously, prepare the head boy for the great work of life and for the solution of the difficult problems that may at any time arise. The head boy naturally has a great love for the school, the teachers and the students. Even after leaving the school he frequently visits it and does much good to it. He raises subscriptions to carry out certain reforms in it. If he is a rich man, he pays donations in connection with the great schemes pertaining to the school. It is these head boys who in their after-lives often turn out to be the heroes, the patriots and the philanthropists of their countries.

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## 1917.

## A letter to a friend stating what occupation you would prefer to follow and your reasons for preferring it.

[MATRICULATION EXAMINATION, 1917.]

MEERUT,
*23rd July, 1917.*

MY DEAR FRIEND,

I have been seriously thinking for a long time of the question of my future occupation. I am deadly against service, whether in a government office or elsewhere. The excessive amount of work here shatters the health of a man, weakens his eyesight and ultimately renders him unfit for work. The income is hardly sufficient to enable him to meet the expenses of a city,

much less to save any amount that may be useful to him when on account of his old age and infirmity, he is incapacitated for further service. His prospect also is limited. Moreover, the official routine deteriorates the mind and in the long run makes it unfit for superior mental work.

There are, however, some appointments under the government to which a preference may be given by virtue of the prospects they offer. Some of these appointments are the naib tahsildarship, excise inspectorship, sub-registrarship, and police sub-inspectorship. But I fear I can not prosper in any of them. Continual transfers and tours cause very great inconvenience.

As regards the translatorship, the work is botih interesting and paying and a man of studious habets cannot fail to live in very easy circumstances. But after all, a translator is a clerk and though he may make a good income, yet his influence is very little.

The profession of a teacher is noble and also pays much. It is true that a teacher is able to live a happy life, if he works conscientiously. But I think that this profession, though in some respects superior to the translatorship, will not suit me. My idea about this profession is that a teacher's success and reputation depend, in a great measure, upon the honest work of the students in his charge. If he has a set of mischievous boys to deal with, all his labour, care and zeal for their interest will be productive of no good results.

Nor do I like the profession of law for it is a fact that the bar is overcrowded. According to the proverb "nothing succeeds like success," only that man commands a good practice whose reputation has been established either by his age, ability or experience. A young man who has begun the work today will require several years' continuous practice to become a famous lawyer. In my opinion the expenses of law

books, furniture and everything else necessary for the maintenance of a lawyers's position are so burdensome that they distract the mind of a man in ordinary circumstances.

My father is a retired surveyor and desires me to get that job. But personally I do not think I can at all succeed, the reason, as you know, being that I have never had a liking for mathematics, though, to be sure, I am not weak in that subject.

Trade is a profession which is an attraction to many on account of the prospect of gain. To me, it seems but an idle profession. What is really discouraging is that a man hardly gets sufficient time to devote himself to his intellectual pursuits or to do any good to his country. Moreover, trade rivalry is so keen in great towns that a man without tact can hardly flourish in this profession. The same may be said about the business of a contractor. He also gets very little encouragement in his profession.

Taking everything into consideration, I have made up my mind to practise in medicine. This profession has engaged the attention of many who have an ambition to acquire freedom, power and reputation. An ordinary doctor is sometimes able to earn more than a trader or a man following any other calling. The work itself is very interesting and has a great effect in improving one's intellectual power. A doctor's motto is "Prevention is better than cure" and by living in that manner he is always healthy. The greatest advantage open to a doctor exclusively, is that he can do much good to his countrymen. He may treat, if he likes, poor patients free of charge and supply medicines to them gratis.

Yours sincerely,

MOHAMMAD RAZA.

## 1917.

# Newspapers.

[S. L. C. Examination, 1917.]

*Outline.*

1. The object of newspapers.
2. Their start and progress.
3. Their advantages to the government, the people and the country.

*Newspapers are journals or magazines issued* at fixed intervals for instruction as well as amusement They publish news. They also contain accounts of battles and wars, lives of eminent persons and patriots and descriptions of important buildings and other great events.

The use of newspapers was originally confined to the European countries but now every civilized country issues its own newspapers. The first newspaper was started in India in 1744.

They bring to light all the proposals of the government together with its resolutions, reform measures, bills and other matters of public interest and in this respect newspapers may be called the instruments of political education. They also enable the public to give their opinions or make comments with reference to any proposal of the government. It often happens that a bill not supported by the public opinion remains a dead letter. Therefore one use of newspapers is that it enables the government to find out the current opinion and intentions of its subjects with regard to anything and everything that it intends to pass for them.

They place before us the best examples of heroism, patriotism and discipline which we ardently wish to follow. The accounts of battles and other great events of the country serve as very interesting readings in

our leisure. We cannot lose sight of the fact that newspapers are highly paying. Editors are allowed salaries which sometimes high state officers do not get. Again, the number of those who work as clerks, compositors and coolies is unlimited. The Pioneer, for example, gives employment to about 500 men.

They also inform us what improvements are being made in distant countries and so indicate us the lines on which similar improvements can be made in our country. Again, when one part of the country is suddenly exposed to a general calamity, it is they that inform us of it and draw our sympathy towards the suffering masses. Everybody has read an account of the last terrible flood in Bardwan and knows the hardships of the people at that time. It is easy to imagine that but for the newspapers any relief or help would have been impossible. Similarly, when one part suffers from famine, the other parts supply the demands of the people of that part as soon as they get the intelligence of the prevalence of the famine. Newspapers are of very great advantage to merchants and traders. They circulate their advertizements throughout the country, nay throughout the world, at small expenses. They also enable them to find out the market rates of the different articles of merchandise and to make large profits. They also keep them informed of the inventions of foreign countries and of the most recent discoveries of science and in this way they are very important as effecting material improvements in our country.

## 1917.

## Your idea of a hero.

[S. L. C. Examination, 1917.]

*Outline.*

I. The essential qualities of a hero are :—
- (*a*) Force of character.
- (*b*) High-spiritedness.
- (*c*) Love of truth and justice.
- (*d*) Patriotism.
- (*e*) Obedience to duty.
- (*f*) Prudence.

Every body possessing certain noble qualities in their perfect state is a hero. There is no distinction of sex, caste or creed. There is also no age limit. Prosperity or adversity has no connection with heroic spirit. Noble ancestry cannot claim it. Heroes and heroines have existed in all countries and in all ages. The qualities which distinguish a hero are manifold of which the principal are: (1) Force of Character (2) High-spiritedness (3) Love of Truth and Justice (4) Patriotism and (5) Obedience to Duty. These qualities are improved by education, society, prudence and perseverance.

Force of character which also implies strength of will is the result of good breeding, religiousness and culture. It enables a man to remain firm and resolute in his principles under all circumstances. No danger, however great, can affect him and no defeat, however shocking, can dishearten him. The reverses of fortune rather bind up his courage and enable him to perform a truly heroic deed. This is best illustrated by the life of Porus, the ruler of the Panjab, who fought so gallantly in the field against Alexander the Great. In a conversation that took place shortly after his defeat, Alexander enquired "How do you like to be treated?" To this Porus boldly replied saying that he liked to be treated

like a king. This bold answer is an ample proof of the strong character that Porus possessed. Many similar instances may be quoted from the histories of the world. We also know what difficulties beset Lord Clive in the early days of the British settlement in India and but for Lord Clive's strong character coupled with his sense of duty, foresight and experience, it would have been impossible to lay the foundation of the British supremacy in India.

High-spiritedness is that courage which is chiefly based on resourcefulness and culture. The best illustrations of this are supplied by the lives of Dadabhai Naoroji Gopal Krishna Gokhlay and Lord S. P. Sinha. We are indebted to them for their efforts to better the condition of India by getting various reform schemes carried out and other improvements made in the country.

Love of truth and justice gives a kind of courage which is very useful especially where a question of right, principle or custom is involved. This kind of courage may be traced in the great reformers of the country, whether of old or modern times. Gautama Buddha, the founder of the Buddhist religion in India, Mahavira, the founder of Jainism, Guru Nanak, the founder of the Sikh religion and many others were typical heroes who loved truth and justice above all things.

Philanthropy, or love of mankind and patriotism, or love of country adorn certain high characters of humanity. John Howard, an English gentleman, who is celebrated for the exertions which he made to lessen human sufferings and especially those hardships which were suffered in prisons and hospitals was the greatest hero of his time. Horatius who with only two more men bravely defended the bridge against the large army of Lars Porsena in the ancient history of Rome, Leonidas who saved Spain from its falling under the dominion of the Persian king and Nelson who won the signal victory of Waterloo were heroic patriots.

Obedience to duty prompts a man to act rightly and behave well and gives him a courage which enables him to surmount all obstacles and difficulties and to win fortune and reputation. The glorious career of Rama, son of Dasratha, king of Ayodhia, who sacrificed the pleasures and comforts of a prince's life and deliberately went into exile in pursuance of his father's command, serves as the best illustration of the right sense of duty. In the same way Casabianca, a very little boy, who stood on the burning deck but who would not move without his father's word, was a faithful boy and true hero. His example clearly shows what a great regard we should pay to our duty.

A hero is able to foresee his future difficulties and dangers and is prepared to meet them in the best way he can. Poets and orators, by virtue of their force of writing and speech, also come in the category of heroes. The lives of Sivaji, Ranjit Singh, Nadir Shah, Nur Jehan and Tarbai, serve as examples of true heroism and many other heroic characters may be quoted from the histories of the world.

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## 1917.

## Dreams.

[S. L. C. Examination, 1917.]

*Outline.*

1. What do people think of dreams?
2. What are the effects of dream?
3. What is the opinion of free-thinkers in the matter of dreams?
4. What is medical opinion about dreams?
5. How can life be compared to a dream?

Dreams are differently understood by different persons. Some men think they foretell future events or reveal the consequences of their past actions. Some men

regard them as merely whimsical. Some men declare that they are caused by mental disorder. The truth may be, what it may, but it is a fact that every man, old or young, is subject to dreams. We also hear of dreamy lands or places where the inhabitants are subject to occasional dreams.

Sometimes in dreams we see strange and fearful sights and sometimes we see persons, dead or living, with whom we are familiar. Sometimes we see things and accidents of which we had no idea before. There are persons who interpret these different dreams. They are of opinion that the dreams seen in the second part of the night are real dreams of which interpretations can be made. They say that if a man sees that some body has given him a fruit in his dream, he must be sure that the object of his desire will be gained and that if a woman sees this dream, she must be sure that a son will be born to her. If a man sees that such and such sick person has died, to his great astonishment he finds the patient show better signs of recovery from the next morning. If a man casually sees that such and such person has died, he is sure to hear the report of the death of some of his neighbours in the morning after the dream. If a man sees strange and fearful sights, he is generally believed to have been under the displeasure of some deity. The Hindus generally see dreams in the Hindi month of *Kuar* and they believe their late ancestors have come down again on the earth as their death-day ceremonies have drawn near.

Those who profess to be free thinkers say that dreams are whimsical. They hold that the ideas which are present in his mind when a man goes to bed, bring corresponding visions to him in his dream. They go on to say that a school boy whose mind is constantly occupied with the thought of his books, his school, his teachers, his examination, his game and so on, must see no other dreams than what directly concern

him. Older persons whose anxieties are different from those of school boys, see dreams which are in their nature quite different from the dreams which students may see. Unlike students, they will see dreams about their office, their business, their relatives and so on.

English men and medical practitioners express it to be their opinion that dreams are due to mental disorders, that an unhealthy man always dreams and that indigestion also causes dreams. Very little children who have fresh minds and who, of course, sleep sound sleeps seldom see dreams. This view of dreams requires no explanation, since every enlightened man is, by his experience, ready to believe the theory of dreams as pointed out by learned doctors and others.

Poets assert that our lives are unreal dreams and that the world with all its attractions and temptations lasts with every individual for a short time only. Compare the following lines of Longfellow :—

Tell me not in mournful numbers,
Life is but an unreal dream
For the soul is dead that slumbers
And things are not what they seem.

## 1918.

## The Adventures of a Walking-stick.

[MATRICULATION EXAMINATION, 1918.]

*Outline.*

1. The birth place and early life.
2. The principal events of the later years.

I was born on the mountain, near Nepal. I was very happy in my native land. The climate of that place was favourable to my health. The snow-covered peaks, the host of clouds, the fine woodland scenery, the running water, the cool breezes were among the charms of the place. I was protected on all sides by the Himalayan ranges. It happened in the autumn of 1910 that one of my neighbours, a Nepali, chanced to pass through that place. He took me to his house and kept me there. I was very sorry to be thus deprived of the sight of the green grass, pretty flowers and other things of my native place which were so dear to me. One day he curtailed me to my present size with a sharp knife and scratching a part from here and a part from there, shaped me into something beautiful and attractive. I also saw the fate of many of my species who were similarly curtailed, scratched and shaped. Though the remembrance of my past happy life was painful to me, still I had some consolation in the thought that I had a number of companions that were in the same misfortune.

For some weeks we lived in this manner when one day our maker, who was by profession a wandering shop-keeper, took us for sale to the Hardwar fair. I was struck with the beauty of the place as well as the gathering of the people. Certain circumstances soon filled my mind with hopes and changed my temperament. In the meantime, an Indian gentleman of Bareilly was attracted to the place where I was and offered a certain price for me. The shop keeper not being satisfied with the offer made,

sold one of my species for that price in my stead. Other customers thronged the place in a short time and purchased many of my companions, I with a dozen more being now left at the shop. Then came a smart young Bengali lad who seemed to be the son to a wealthy gentleman. He examined me very minutely and bought me for Rs. 2. I accompanied this gentleman in all his travels. He never missed me. In the spring of 1914, he went to prosecute his studies in London and he also took me with him. I was very happy in London, rather happier than I had ever been. I went every morning and evening to walk with my master. I was exceedingly delighted with the sight of the rows of lofty buildings, the busy roads, the natural scenes of London, the gay merry people and the beautiful young ladies there.

After about 2 years' stay here, my master returned with me to India. In our return journey, we made halts in the chief towns of France and Portugal. About this time the Anglo-German War was going on and we met a large number of German as well as English soldiers on our way. We also saw a plenty of aeroplanes at a distance from us. However, we landed in Bombay just before the rains From here we took our train for Poona where my master intended to pass a few days with one of his relatives. One evening as my master went with me and some of his friends to purchase some cloth at one of the local shops, he forgot to take me when he was going to leave the shop. A broker who happened to stand by my side about this time now got an opportunity to take an unlawful possession of me. He instantly sold me to a young man, who in his turn lost no time to part with me, giving me to a friend of his own. After a few days this man had to travel by rail. All the time he was travelling, he kept me near his hand. Somehow or other he left me in the carriage when he got down at the Jubbulpore railway station. I was then placed in the lost property office where I was very miserable indeed. After

some months' imprisonment, as I should call it, I was brought out for sale. I soon found a new master for myself. He was a Panjabi gentleman and was at that time making a stay there on some of his business. A few days later, he travelled with me by rail, intending to go back to his native town. At Allahabad he had to change the train and in a hurry he has left me in the carriage.

Before concluding my account, I should like to say what particular event has made me a little curved. One day in London the Bengali youth, alluded to above had a quarrel with a soldier whom in his anger he beat black and blue. The soldier snatching me from his hand, tried to break me into two parts but failed. This is what made me curved as you see me now.

1918.

## Life in India at the present time as compared with that of a hundred years ago.

[S. L. C. Examination, 1918.]

*Outline.*

1. The past political condition of India as compared with that of the present day.

2. The security and prosperity of the people have now been insured and the facilities for trade increased.

3. The rights and privileges of people have been secured by the different acts passed from time to time for the welfare of the country.

A century before, the life in India was not what it is now. The British possessions were then confined to Bengal, Northern Circars, Orissa, Madras Presidency, almost the whole of the Bombay Presidency and the Sikh state on the left bank of the Sutlej. There were

also several powerful native states *viz.*, the Mahratta state in the south, Hyderabad, Rajputana, Oudh, the Sikh state under Ranjit Singh in the Panjab and Kashmir in the north. The government of India was in the hands of a governor-general who had to be responsible for everything to the Court of Directors, acting under the supervision of a board of six commissioners, commonly called the Board of Control, appointed by the Crown. British India now comprises almost the whole of Northern India, Lower and Upper Burma, the Central Provinces, the Madras and Bombay Presidencies and Deccan. There are also a large number of protected states and scattered principalities and the friendly and neighbourly conduct of the native chiefs tends both to the welfare of British India and to the continuance of the native states. India is now, under the Crown with a Secretary of State for India and his Council and the Governor-General and Viceroy and his separate Council. The charters given to India every 20 years and the acts passed for the better government of India from time to time have placed the Indian affairs on a satisfactory basis and benefited the people materially, morally and intellectually.

The cities and towns in those days were not in their perfect states as they are now. The lives and properties of the people then living were not quite safe. Bands of robbers, Pindaris, sheltered and abetted by the Mahrattas, were ravaging Central India and making frequent inroads on the British territory and the Mahrattas were intriguing against the English. There were no railways, no telegraphs and no post offices, so that the facilities for either trade or commerce were but limited. The people of India now live in peace because the British government maintains a large army as well as police force for their protection. Owing to very great facilities for trade, the people enjoy oppulence and have all worldly comforts and luxuries supplied to them near at hand. The invention of cycles

and motor-cars has made travelling a less expensive but a more favourite pleasure of the people. The modern cities and towns are considerably improved. There are different means of communication. Railways, ships and steamers have contributed a great deal to the development of trade and commerce in the country. The numerous roads of today not only connect large towns and centres of trade but they also improve the sanitation of the country. A still greater improvement in the direction of trade has been made by telegraphs and post offices. Much has also been done to improve the agriculture and indigenous industry of the country. Canals have been cut from all the important Indian rivers and many new canals are opening every year. The department of agriculture is invariably carrying out schemes of improvement. Machines and appliances are now largely imported into the country which save labour, time and money. Mills and factories which were unknown in India a century before, are now found everywhere.

It was also in those days that in the administration of the country there were many abuses and the policy of Lord Wellesley had spread disaffection among the native powers and chiefly the Mahrattas. The natives of India had no voice in the government of the country. The Vernacular Press Act which greatly hampered the intellectual progress among the people was in force in those days. For administrative purposes, Bengal and the Panjab are now divided into two parts *viz*, Bengal Proper and Behar and Orissa and the Panjab and North West Frontier Provinces respectively. The numberless acts passed and various reform measures carried out have had the effect of annihilating the existing evils in the administration of the country. The British government now keeps a friendly relation with the native states of India and is willing to promote their interests and to help them in time of need. High posts had not up to the time of Lord William Bentinck given to Indians. Lord William stopped all distinctions between an Indian

and a European and the civil service is now thrown open to all British subjects. Both Europeans and Indians are represented in the imperial and provincial legislative councils and an impetus is given to the local self-government. The National Congress has full support of the British government, for it enables the people to seek a redress of their grievances. By the repeal of the Vernacular Press Act, an encouragement has been given to native newspapers. All the checks on the press of former times have been removed throughout the country.

Schools and colleges have greatly multiplied in modern times and there is hardly any town or village in India where there are not many English and vernacular schools. Every care is taken to make these schools prosper. In the case of private schools, grants-in-aid are given freely. Scholarships are given to deserving students. In order to encourage learned and qualified men to take part in the education of the people, stipends are freely allowed. Some years ago, a royal charter was granted to the Hindu University.

Every large town in India has got its own hospitals and dispensaries for males and females. There are medical colleges in all provinces and every encouragement is given to young men to qualify themselves in medicine.

The horrible social evil, commonly known as the *Sati* or the burning of a widow with her dead husband which was then prevalent, has since been stopped. In, fanticide is also strictly forbidden nowadays.

## 1915.

### A Story Told by the School Clock.

[S. L. C. Examination, 1918.]

*Outline.*

1. The birth place and early life.
2. The principal events in the later years.

I was born at Geneoa in Switzerland where the best of my species are manufactured and supplied to the markets of the world. My maker has got an extensive business and carries on his trade with the great cities of the world. To begin with, I and several dozen of my species were manufactured in Geneoa. When we were ready we were very lovely things. We had big round faces with bold Roman figures from one to twelve printed at fixed distances. The entire machinery including the spring, the wheels, the bell and the pendulum was skilfully preserved inside our bodies. We had two hands, one to indicate the hour and the other, which was the larger, to indicate the minutes. Speaking of myself, I could strike and chime too. They called me an eight-day clock. Well, I lived in Geneoa for a long time and as no work was taken from me, I became more and more idle.

It was when I had begun to be tired of my idle life, that an admiral of the Dutch navy visited the shop and among other things, he purchased me for 3 guineas and a half. I that had so long been idle, ceased to work after some weeks. The admiral then gave me to a man to have the necessary repairs of me attended to. He oiled my spring and the wheels and I began to work again. After this event, I remained several years in the admiral's house in Copenhagen indicating correct time. Then it so happened that the admiral retired from the service and being an Irish gentleman, he had to go back to

Ireland. He sent me, as well as his furniture and other goods and chattels with a letter to a local auctioneer. A day was appointed for the auction. Lots of European gentlemen and ladies attended and the things were disposed of one by one by fall of hammer. I, in my turn, went into the possession of a French merchant. He got me for a little more than half of my original price. He took me to his firm and after repairing some of my parts so that I looked new and beautiful, kept me for sale. Soon afterwards he sold me to an English gentleman of the Indian Educational Service at a profit of 15 S. This gentleman soon began to make his preparation to return to India after his long leave. He wrapped me with paper and securely tied me with strings and finally kept me in a box where I lay motionless. He kept me in that condition throughout his voyage and even when he landed in Bombay he did not release me or even give me an opportunity to see the earth, the sun and the sky. In this connection I may say that the voyage was a source of mortification to me but I could not help it. At one time there was a great commotion on board the ship about something and in that confusion somebody overturned the box in which I was. A shiver passed through my nerves and I became much alarmed. But, thanks to God, no serious injury was done to me.

Well it was in the first week of July 1915 that we landed in Bombay. We next came by rail to Dehra Dun, and then after a few minutes' drive we reached the Government High School. When I was taken out, the people began to examine me. Some men began to sympathize with me for the injuries I had sustained. To make my long story short, they kept me in a conspicuous place in the school office where I am still working without being disturbed by anybody. I indicate very correct time. I tell the time when the classes are to begin their work and that when they are to be-

dismissed. I also tell the particular periods of work and leisure in the school hours. This is not a bad sort of life on the whole, for as I have said above, nobody disturbs my peace. A man has been appointed by the school to look after my comforts and he attends to me once a week and winds me.

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## 1918.

## Careers that are open to a student of an Indian high School.

[S. L. C. Examination, 1918.]

*Outline.*

1. The different subjects taught in an Indian High School qualify students for different careers or ways of life.

2. My idea about my future career with reasons.

Every High School in India provides facilities for different high careers in our lives. The education of English as imparted in it is calculated to make us scholars and to qualify us for different high appointments in government offices, private companies and firms. If we are given to intellectual pursuits, we may work as teachers, professors and inspectors of schools. If we acquire high education, we may easily get high places in native states as managers and revenue and judicial ministers or we may go up for the civil service competitive examination. If we desire to follow independent professions or to do public work, we may find no difficulty to succeed as lawyers, poets, editors, public speakers or reformers, members of provincial and imperial legislative councils and municipal commissioners.

The mathematics fits us for appointments in the educational and engineering lines. We may also be

eligible for appointment as sub-registrars or accountants or we may be taken in the subordinate account service

A knowledge of history and geography is very useful to us when we enter the educational department or when we are desirous to carry on some kind of trade.

By studying Persian and Sanskrit, we may become scholars of these languages. We may aspire for the degrees of Alim Fazil, Munshi Fazil, Mahamahopadhiya and so on. We may be appointed as translators and interpretors or we may work as authors, arbiters, poets, and editors of vernacular newspapers. We may also get high posts in native states.

He who knows drawing, may turn out to be an artist or photographer or he may work for the stage and get high wages in order to live in very easy circumstances.

The knowledge of science is of very great use to us when we are old enough to enter some independent profession. Wherever we may be, we have future prospects. We may prosper in the educational line and still more in the medical line. Our knowledge of science enables us to make discoveries and wonderful inventions, to win public esteem and lastly to earn enough to live happy and peaceful lives. The government especially recognises the merits of scientists and puts no difficulties in their way. Certain appointments under the government are reserved for science-knowing candidates. Even native states liberally recognise their services.

The school games make us healthy, robust and strong and so prepare us for work in the military and police departments.

Personally I have a great liking for science and I intend to settle as a medical practitioner when a suitable opportunity presents itself. Medicine is an independent lucrative profession and so I hope I shall be able to enjoy a healthy life, to move in a good society and to do public good. It is said that he succeeds as a doctor

who, when in school, was an excellent player or cricketeer. If it is true, I that have always been very fond of the school games, think that I have better chances of success in this profession than in any other.

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## 1919.

## Your Favourite Hero in Indian History.

[MATRICULATION EXAMINATION, 1919.]

*Outline.*

1. The early life of your favourite hero.
2. His heroic deeds in the history of the country.

Warren Hastings may be called one of the greatest heroes that lived in India in the eighteenth century. He was born at Daylesford in December, 1732. He belonged to an old noble family. At his early age his father died obscurely in the West Indies and then his uncle began to take care of him. This poor boy was at first placed at a charity school, but at the age of twelve he had the good look to be sent to Westminster. Here he worked hard, was good on the river and was elected to a King's scholarship in 1747. In the meantime his uncle died and a distant connection of his began to take care of him. The latter made him over to one Mr. Smith in order to enable him to learn accounts before going out to Bengal as a writer on the Company's establishment. At the age of seventeen he sailed for India.

It was in the early years of his residence in Bengal that the East India Company first began to interfere in the quarrels of the country. He lived for ten years at Calcutta working as a clerk under the company. In 1760, he became a member of the Council in Calcutta and thereafter he rose, by his ability, character and zeal

for work, from one high post to another until he was at the head of all the company's servants in India. As the highest officer of the Company in India, he had more difficulties to surmount and more powerful and vexatious oppositions to confront in India and England than any of the subsequent Governors-General of India. There was disorder everywhere in the country and especially in Bengal and Bihar. They discarded law, justice and civil order. The strong preyed upon the weak. Bands of robbers and gangs of revenue agents were having their own way. These were the circumstances when Warren Hastings assumed his charge and it required exceptional ability, foresight and character to set the matters all right. He not only made good many reforms but he also carried to successful issues the wars with the Rohillas, the Mahrattas and with Haidar Ali and thus consolidated the political power of the British.

The force of his character is to be seen from the fact that he successfully opposed his European enemies both in India and England. The members of his own council were against him, but he cared very little for their hostilities and did what he thought proper. The people of India as well as England owe him a great obligation for the good he did to them. It is not to be doubted that Warren Hastings was a man of great original capacity and that it was his fertility of resources, firmness of temper, self-reliance, patience and love of power which served him well at critical moments. Keane observes. "He had found the British empire in the East a thing of shreds and patches; he left it a harmonious whole, strong and prosperous itself and influencing the native powers for good. And that influence he had gained without—so far as his immediate sphere went—annexing a single square mile of territory."

## 1919.

## The story of "fight in the desert" from the "Talisman" by Sir Walter Scott.

[MATRICULATION EXAMINATION, 1919.]

*Outline.*

1. The forms, features, characters and habits of the enemies mentioned in the narrative contrasted.

2. Their different methods of warfare.

3. The story of the fight as described in the text.

During the 11th, 12th and 13th centuries, a series of wars were waged by European Volunteers or Crusaders in order to recover the Holy Land or Palestine from the dominion of the Turks and the incident described below throws light on the Eastern and Western methods of warfare at least eight centuries before. It also shows that fighting is a great art and a victory in fight is not an accidental result of fortune but it is won by fortitude, presence of mind and trickery.

It was a remarkable thing that the enemies were unlike each other not only in their forms and features but also in their characters and habits. The Crusader seemed a powerful man with a small head, strong limbs and large blue eyes. His chin was carefully divested of beard after the Norman fashion. His form was tall, powerful and athletic. He was bold and warlike and his voice stern and commanding. On the other hand, the Saracen Ameer was a short-statured man with keen, black and glowing eyes, slender limbs, long spare hands and arms, and a curled black beard cut with great care. His manners were grave, graceful and decorous. He appeared to have a sense of dignity.

The Eastern tribe and the Western people fought with different weapons. The former used shining and crescent-formed sabres with their narrow and light but bright and keen Damascus blades, whereas the latter wielded

long and ponderous gothic war-swords. Now towards the close of the 12th century it happened in the Arabian Desert that there was a combat between an Eastern cavalier and a Western knight. The Saracen approached on his Arab horse at full gallop, managing it more by his limbs than by any use of the reins. The reins hung loose in his left hand. On his arm he wore a light round buckler of the skin of the rhinoceros, ornamented with silver loops. With his right hand, he grasped his long spear by the middle which stood at arm's length above his head. Unlike the Eastern cavalier, the Christian knight held his long spear levelled and his mace hung at his saddle-bow.

When the Christian knight saw the Saracen approaching at full gallop, he made a dead halt and every time that the Saracen went round him, in order to attack him on an unguarded point, he turned but did not leave his ground, always presenting his face to the enemy. Thus defeated, the Saracen had to retreat to the distance of a hundred yards. His second attempt also failed. At his third attempt, the Christian knight hurled his mace against the Saracen's head. The Saracen, however, could not be wounded as he had cleverly made use of his buckler. The Saracen simply fell from his horse, but before the Christian knight could do him any harm, he sprang on his horse and was instantly ready to renew the charge. The Saracen came again a fourth time at full career as on the previous occasions. This time he described two or three circles of a wider extent than before in the course of which he discharged six arrows at the Christian knight but without effect. At the discharge of the seventh arrow, the Christian knight pretending to have been wounded, dropped from his horse. He had played this trick in order to get an advantage over the Saracen. The Saracen coming near, was at once caught by the girdle but his agility and presence of mind enabled him to make his escape. The last struggle was unfavourable to the Saracen

Ameer as he had got neither his sword nor his quiver of arrows. He had lost his turban also in the struggle. These disadvantages seemed to deprive the Saracen of the chance of his success, and he therefore begged for peace. The knight was a liberal-hearted man and soon made a peace with his enemy. After this they travelled together in a friendly manner to find water in the desert.

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## 1919.

## The Coolie.

[S. L. C. Examination, 1919.]

*Outline.*

1. Where is he found?
2. The different kinds of work he does
3. His appearance.
4. His manner of working.
5. His amusements.

Coolies are found in all great towns. We meet them at railway platforms, in grain and vegetable markets and everywhere else where the traffic of men and goods necessitates their presence.

They do different kinds of work for us. They carry our things to long distances. They are also utilized when we have to purchase food-stuffs, vegetables, spices, sweets and other articles of daily use. Scores of coolies may be seen near goods shed offices. Here their chief occupation consists in loading and unloading wagons. The coolies in parcel offices have different duties to perform. They weigh our parcels and baskets of fresh fruits and tell us their weights correctly as well as the freights chargeable from us. In parcel delivery offices, they show a remarkable degree of intelligence in

quickly taking out particular parcels with the help of the railway receipts presented by men in order to take delivery of their parcels. Platform coolies are of great help to strangers and passengers. They help them in purchasing tickets when on account of great rush of passengers, they find it impossible to get near windows and purchase the tickets required by them. They have their luggage and all booked and then place them safely into carriages. They tell them the times of arrival and departure of trains and conduct them safely through the crowd of passengers and see them seated comfortably in carriages. If they have got down from carriages, they bring down their luggage, boxes and all safely, and lead them through the midst of numberless passengers to station gates and thence to places remote from station platforms where hackney carriages, tongas or other conveyances are waiting. They also attend to the want of every sick or old person. The coolies in attendance with the camp equipage are employed to put up or bring down tents and to do other duties.

All kinds of coolies except those in parcel offices and platform coolies are dressed in dirty ragged clothes. These platform and parcel office coolies are not so badly dressed. They put on coats of black or yellow colour with turbans of the same cloth. They also wear badges. Their appearance is comparatively attractive and their manners are obliging. But with all these a kind of cunning mischief may be traced in their looks.

Unlike ordinary coolies who are very simple and honest, station coolies are generally great rogues. Their charges are very high and they show sympathy to nobody except when they are sure of getting high wages for their labour. They are quarrelsome men and unless full wages are paid, they bahave very rudely towards those who have to deal with them.

Their amusements are limited. Sometimes they sit in circles, keeping as near as possible, to the places where

they work for wages and talk of interesting things relating to their profession, their mischiefs, and their tricks to get higher wages and so on. Sometimes they visit the liquor shops in their neighbourhood and drink wine or toddy, for they are great drunkards. Sometimes they amuse themselves by playing cards or other games. Sometimes when they are unoccupied, they begin to quarrel or fight among themselves. Sometimes they sing their ballads or vulgar songs. Station coolies generally are habitual gamesters, otherwise they may be able to save a good deal from their daily income.

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## 1919

## The means of Transport.

[S. L. C. Examination, 1919.]

*Outline.*

1. The things we commonly use have been brought to us by different means.

2. Description of the various means of transport, both inside a country and between different countries.

In India there are different means of transport, because an extensive trade is carried on here with the different parts of India as well as with foreign countries. For our trade with foreign countries, we depend chiefly upon the ocean high ways. Numerous trading vessels carry our goods to and from the remote parts of the world by the chief ocean routes. They enable us to export wheat, rice, oil seeds, raw cotton, raw jute, tea, indigo, raw hides and skins, raw wool, coffee, timber, gold and saltpetre. In return for these, we import or bring in cotton goods, metals, machinery including railway materials and millwork, hardware, cutlery, sugar, mineral oil, silk and woollen goods, liquors, clothes, boots and shoes.

So far as our internal trade is concerned, we have the railways for carrying bulky goods throughout the country. They are found chiefly in all those places where there is most goods traffic such as the Indo-Gangetic Plain, Carnatic and Gujarat. They connect important seaports with inland centres of trade. For instance, Bombay is connected with the Gangetic valley towns. In the same way every seaport is joined to other great towns in the interior. Again, when famine comes on a district, they are the only means of carrying food to save the people of that district from starvation. Railways enable us to send all sorts of bulky goods, foodstuffs, fuel, coal, oil-seeds, cloth, dried and fresh fruits, cattle and countless other things of our every day life to all parts of India as well as to and from remote countries.

Our steamers and boats also afford facilities for our trade between the different great towns. The Indus, the Ganges, the Brahmaputra and the Irrawaddy with their tributaries are the chief means of inland navigation. The Indus carries goods from the Southern Punjab and Sindh. The Ganges and its tributaries carry goods up and down the Great Plain. The Brahmaputra conveys the traffic of Eastern Bengal and Assam to Calcutta. The Irrawaddy brings down teak, timber, rice, and oil to Rangoon. There is some boat traffic on the Mahanadi, Godavari, Kistna, Narbada, Tapti, Salween and other rivers of India. We have also navigation canals. These are chiefly to be found in Bengal, Orissa, United Provinces and Madras. Small boats are used to carry goods on these canals. The Buckingham Canal and the Great Ganges Canal are two very important canals designed for navigation purposes. Among the principal things brought to us by means of steamers and boats are stones, timber, bamboos, fuel and field and forest products.

There are also some minor means of transport. There are roads throughout the country and a large quantity of

goods is carried by means of bullock-carts and pack-animals particularly from villages to the great towns to which those villages belong. This means of transport is confined to districts. If you were to stand at sunrise near a bridge such as that over the Jumna in Allahabad or the city gate of some great town, you will see scores of bullock-carts as well as pack-animals laden with bags of corn, tins of clarified butter, and varieties of things of daily use going towards the city markets. Carts may be seen carrying tiles, bricks, fuel, coal and raw skins at every hour of the day. Camels are chiefly used for carrying sugar and in this way all pack-animals are used for one purpose or another.

In ancient times the people of India employed *Porters* for carrying all sorts of goods but later on, bullock-carts and pack-animals were introduced. At a still later date the numerous railways have taken away all their traffic. A still greater facility both for the internal and foreign trades will be the result when numerous aeroplanes will come into use in the country. They, in their turn, will take away some of the traffic hitherto carried on by means of ships, railways, steamers and boats. We see lots of *porters* working in the hilly places of India even to this day.

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